

TS
rora

ENG.
ool.

OL.
Girls,
TARIO,
Ontario.
anguages,
ons held
n to Pre-
stified a
aining six
mnasium,
artments
d lighted
s.
formation
OLL,
Principal.

School
nt.
ns
23rd.
ars apply to
Headmaster

ndows
ty.

CO., Ltd.
ONTO.

Harrington's
Tubular
HIMBELL'S
ghter in Weight,
weeter in Tone,
heaper in Price
han the ordinary
ell.

Coventry, England

Castle & Son
Agents
446 St. Catherine
Street
Montreal

ERNS,
esks, etc., Canad-
al Brasses, Chan-
munion Services,
Contractors.

BROS.
St., Hamilton.
Barton St.
ue

urch
SS
Work
ORIAL
ASSES
S. AS/S
NDREWS
A. LIMITED
OTTAWA.

I.H.S. I.H.S.

CANADIAN CHURCHMAN



Easter A. D. 1906



WM. BARBER & BROS.
GEORGETOWN, ONTARIO

PAPER MAKERS

MANUFACTURERS OF
**MACHINE FINISHED
BOOK PAPERS**

WOVE AND LAID ANTIQUE
AND SMOOTH FINISH

COLORED COVERS

IN EVERY STANDARD COLOR AND GRADE
CARRIED IN STOCK OR MADE TO
ORDER IN 1,000 POUND LOTS.
ALSO

POSTERS IN 5 COLORS

We make a specialty of paper for half-tone catalogues, society journals, religious weeklies and litho. labels. The weekly issue of the Canadian Churchman is printed on paper from this mill.
JOHN R. BARBER, PROPRIETOR, E. FINLAY, SUPERINTENDENT.
R. B. BARBER, SELLING AGENT, MAIL BUILDING, TORONTO.

TOTAL SECURITY, - \$19,591,836



HEAD OFFICE :
LIVERPOOL, - ENGLAND

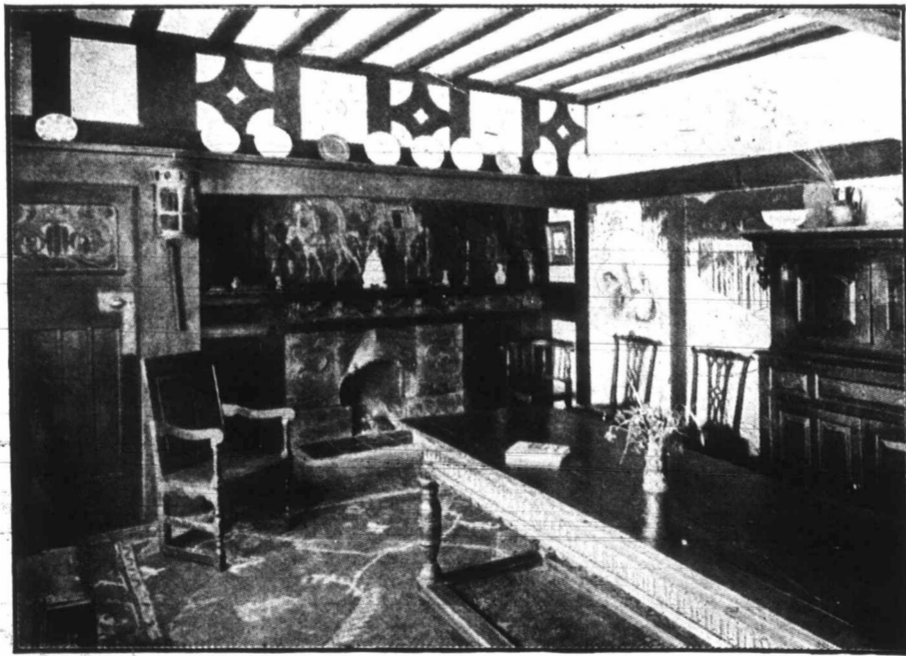
CANADA BRANCH :
8 Richmond St. East, Toronto

AGENTS IN ALL CITIES AND TOWNS
ALFRED WRIGHT, Manager

CHURCH DECORATION A SPECIALTY

COLOURED PLANS SUBMITTED FREE

SPECIAL ATTENTION GIVEN TO ENQUIRIES BY MAIL



TREATMENT OF A DINING ROOM SHOWING CORMWELLIAN TABLE

style or for any description of decorative work, which will be satisfactorily carried out by their own permanent staff of skilled workmen, under the personal supervision of the heads of the firm.

SAMPLES AND COLOURED SCHEMES FOR INTERIOR TREATMENT SENT ON APPLICATION.

AN INTERESTING COLLECTION OF ANTIQUE FURNITURE AND PLATE AT REASONABLE PRICES.

MESSRS. W. & E. THORNTON-SMITH & CO., Interior Decorators and Designers, 11 King St. W., Toronto, invite inspection of their extensive premises, where they have on exhibition in their beautifully decorated Rooms carefully selected stock of English and Foreign Wallpapers of this year's designs; also Fabrics, Furniture, Electric Light Fixtures, and Floor Coverings, etc.

They also beg to announce that they are sole agents for Bowes' celebrated Well Fires, which can be seen in use.

Messrs. W. & E. Thornton-Smith & Co. will be happy to make suggestions and supply Designs and Estimates free of charge for complete furnishing in any

Car

Vol. 32.

THE PERFECT



BERKINSHAW
348 Yonge Street
Samples and self-measure

**MILLI
IN COB**

We will shortly offer for a limited number of Four a Company recently in vestors, this is your opportunity. Russell Sage's advice, stocks are cheap. Act for particulars without delay.
THE S. S. NEBBITT
BROKERS,
Confederation Life Insurance

Anthems and

We will gladly send you a copy of general or Whitsuntide, such well known English writers.
ROLAND SMART
EDWARD TURNER
CALVIN SIMPSON
A postal card addressed to you by return mail

Ashdown's Music
143 Yonge Street

DRINK

There is nothing in the Fittz Treatment for Canon Dixon, 15 Toronto about it, and will answer. One clergyman has just for people in his district. Free trial, enough for
Fit
P. O. 1

The CANADA COLIC Remedy for Canadian people. Breaks up a cold in ONE day. Absolutely harmless. (to take. Canada's emblem genuine package. 25 cent trade supplied by the Davi ville, Ont.

St. August

Register: \$1.50 per Gallon (contains) \$4.50 per dozen here. Direct importer of Telephone Main 625

J. G. MOOR, 433



Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, APRIL 12, 1906.

No. 15.

THE PERFECT FIT



of any suit is what distinguishes the carefully tailored suit from the ordinary ready-to-wear one. We aim to give satisfaction not only in price but in our material, trimmings and cut.

See our beautiful tweed or worsted suits for spring wear at \$18.00. Made to your order.

BERKINSHAW & GAIN,
348 Yonge Street, Toronto.
Samples and self-measuring cards sent.

Canada's High Grade Pipe Organs Choir Vestments.

TUBULAR and ELECTRIC PNEUMATIC and MECHANICAL ACTIONS

Also a specialty made of Reconstructing and Revoicing OLD ORGANS. Electric and Water Motors supplied. Estimates furnished on application.

BRECKELS & MATTHEWS,
Church Pipe Organ Builders
140-144 Spadina Avenue, TORONTO
A. E. BRECKELS. — A. MATTHEWS.

We carry in stock a full range of CHOIR VESTMENTS for

Boys, Men and Ladies.

Write for price list.

Geo. Harcourt & Son
57 KING ST. WEST, TORONTO.

SPECIAL OFFER

FREDERICK W. ROBERTSON'S SERMONS

Complete in Five Vols., cloth, each 50c., with Portrait and Preface by C. B. Robertson, the Five Vols. for \$1.50, postage extra, 32c.

ORDER QUICK.

UPPER CANADA TRACT SOCIETY
JAS. M. ROBERTSON, Depository.
102 Yonge Street, - - Toronto.

CLERICAL REGISTRY AND CHOIR EXCHANGE.—THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company.

WANTED (in clergyman's household, Diocese of Ontario)—a capable young lady as nursery governess for two children under eight. Musical; good references. Apply for address to Canadian Churchman, Toronto.

WANTED—AN ORGANIST for Christ Church Gananoque, to commence work at Easter. Apply with references to the Rector, J. R. Serson.

MEN AND BOYS wanted to learn Plumbing, Bricklaying, Plastering. Union card guaranteed. COVNE BROS. CO., Trade Schools, Chicago, New York. Free Catalog.

MILLIONS IN COBALT

We will shortly offer for subscription a limited number of Founder's Shares in a Company recently incorporated. Investors, this is your opportunity. Take Russell Sage's advice and "buy when stocks are cheap." Act quickly. Write for particulars without delay.

THE S. S. NESBITT COMPANY,
BROKERS, ETC.
Confederation Life Bldg., Toronto.

Messages from the Old Testament

BY

The Right Reverend Edgar Gibson, D. D. Bishop of Gloucester.

We have just received another supply of this popular book.
Cloth \$1.25, post paid.

THE CHURCH BOOK ROOM,
23 Richmond St. West, Toronto.

Anthems and Services.

We will gladly send you "on approval" a number of general or Whitsuntide anthems or services by such well known English writers as:

ROLAND SMART,
EDWARD TURNER,
CALEB SIMPER and others.

A postal card addressed to us will bring these to you by return mail

Ashdown's Music Store,
143 Yonge Street, Toronto.

DRINK?

There is nothing in the world to surpass the Fittz Treatment for Alcoholism. Rev. Canon Dixon, 15 Toronto St., knows all about it, and will answer any questions. One clergyman has just ordered his 26th for people in his district.

Free trial, enough for ten days.
Fittz Cure Co.,
P. O. Box 214, Toronto

The CANADA COLD CURE—A Canadian Remedy for Canadian people.

Breaks up a cold in **ONE NIGHT.**
Absolutely harmless. Chocolate coated. Easy to take. Canada's emblem, the maple leaf, on every genuine package. 25 cents. All druggists. The trade supplied by the Davidson, Phelps Co., Kemptville, Ont.

St. Augustine Wine

Registered. Communion Wine
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz. Qts. (bottled), F. O. B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.

J. C. MOOR, 433 Yonge St. Toronto

VALLEY CITY SEATING CO.
FURNITURE
For CHURCH & SUNDAY SCHOOL
DUNDAS ONT.

ESTABLISHED 1856.

If you wish an up-to-date Vegetable or Flower Garden the coming season you must have

Simmers' Seed Catalogue For 1906

Because it contains the most complete list of Vegetables and Flowers, together with many striking novelties.

Simmers' Field, Vegetable and Flower Seeds have for over fifty years been staple with the best farmers, market gardeners and critical private planters. When you buy Seeds you naturally expect them to germinate. This is an absolute necessity, but the most important point is the quality of the vegetable or flower produced.

Simmers' quality Seeds cover this, because we buy from acknowledged specialists, and we spare no expense in procuring the best seeds for germination and productiveness. It tells you about it in our Seed Catalogue for 1906, which is mailed FREE for the asking. Write at once.

J. A. SIMMERS,
Seeds Plants Bulbs
TORONTO, Ont.

MEMORIALS

We aim at Artistic Work in Granite and Marble Monuments.

McINTOSH - GULLETT CO'Y, Ltd
Phone N. 1242. 1119 Yonge St., Toronto.

Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Established 1884. Telephone Main 1137.

COPELAND & FAIRBAIN
House and Land Agents,
24 Victoria Street, - - Toronto.

MONEY TO LEND.
Night Telephone, North 2362.

In answering any advertisement it is desirable you should mention The Canadian Churchman.

CHURCH FURNITURE
SCHOOL DESKS
THE GLOBE FURNITURE CO. LIMITED
WATERVILLE ONTARIO

PAY LESS FOR A BETTER LIGHT.



You need not put up with the nuisance and bother of ordinary lamps, merely because you are outside the reach of gas and electricity. You can now have a light as good as the city man's best. You can enjoy the convenience of gas or electricity, and have a better, softer and pleasanter light than either for less money than your smoky, troublesome lamp is now costing you. No dangerous new-fangled illuminant either, for

The Angle Lamp

burns common kerosene or coal oil, but it is constructed on a new principle—a principle that makes kerosene the best, cheapest and most satisfactory of all lighting methods. Safer and more reliable than gasoline or acetylene. As convenient as gas or electricity. It is lighted and extinguished like gas. May be burned high or low without odor. No smoke, no danger. Filled while lighted and without moving. Requires filling but once or twice a week. It floods a room with its beautiful, soft, mellow light that has no equal. WRITE FOR OUR CATALOG 1, and our proposition for

30 DAYS FREE TRIAL.
Do it now—right away. It will tell you more facts about the How and Why of good light than you can learn in a lifetime's experience with poor methods.
THE BACH SPECIALTY CO.,
355 1/2 Yonge Street, - - Toronto, Ont.

FAVORABLY KNOWN SINCE 1826. **BELLS**
HAVE FURNISHED \$3,000,000 WORTH OF BELL METAL
FOR CHURCH, SCHOOL & OTHER PURPOSES.
G. MENEELY & CO. PUREST BEST GENUINE BELL METAL
WATERVLIET, N.Y. BELL METAL CHIMES, ETC. CATALOGUE & PRICES FREE

In answering any advertisement it is desirable you should mention The Canadian Churchman.

GEO. W. COOLEY, 601 Yonge St.
 Importer of
High-Class Wines & Spirits
 for Medicinal use.
 Telephone, North 89. **Sacramental Wine.**



**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 3 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
 Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.
 A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT
 should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
 Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY,
 Deputy Minister of the Interior

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention the Canadian Churchman

**A Physician's Testimony
 for Labatt's Ale.**

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 449. Established 1856. Office and Yard, PRINCESS STREET DOCK Telephone No. 190. Wholesale and Retail Dealers in **Coal and Wood**
P. Burns & Co.
 Head Office, 3 King St. West, Toronto. Telephone 131 and 132

**J. W. PARKIN
 PHOTOGRAPHER**

115 Church St., - TORONTO.
 Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.

**Business
 Bringing Printing.**

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

MONETARY TIMES PRINTERY,
 65 Church Street, TORONTO. Telephone Main 1485.

**1904
 Another Successful Year for
 The Northern Life
 Assurance Company**

Insurance written	\$1,231,580	Gain over last year	15%
Insurance in force	4,144,881		15 1/2%
Premium income	130,468 85		10 1/2%
Interest income	21,460 69		60%
Total Assets	486,949 15		19 1/2%
Gov't Reserves	311,326 00		29%
Management Expenses	49,245 43		only 1 1/2%

The Policies issued by the Northern Life are so liberal that agents find no difficulty in writing up applicants. Liberal contracts to good agents. Write for Booklet describing different kinds of Policies.

HEAD OFFICE, - LONDON, ONT.
JOHN MILNE,
 Managing Director.

Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,
 Director of Colonization.
 Parliament Buildings, Toronto.

GRAND TRUNK RAILWAY SYSTEM

**SINGLE FARE
 FOR EASTER**

Going April 12, 13, 14, 15 and 16th. Returning until April 17th.

Between all stations in Canada, also to Buffalo, Niagara Falls, N.Y., Detroit and Pt. Huron, Mich. Reduced fares also in effect to St. Paul, and Duluth, Minn.

For tickets and full information call on Agents.

J. D. McDONALD,
 District Passenger Agent, Toronto.

J. YOUNG,
 THE LEADING Undertaker and
359 YONGE ST Embalmer
 Telephone 679

**W. H. Stone
 UNDERTAKER**
 Telephone N. 3755.
32 CARLTON ST.

Memorial Windows
 DOMESTIC ART GLASS
 Cheapest and Best. Send for References.
H. E. ST. GEORGE LONDON, Ont.

**We
 Repair
 Shoes.**

quickly and we repair them well. Our repairing is done by expert workmen at a moderate charge. Bring in your old shoes and see how quickly and neatly we'll repair them.

H. & C. BLACHFORD,
 114 Yonge Street, Toronto.

**TOOLS
 AND
 TOOL
 BOXES**

We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of
 ADDIS
 English
 CARVING
 TOOLS

Rice Lewis & Son, Limited,
 Cor. King & Victoria Sts., Toronto.

SPRING FASHIONS

Complete displays now made. The Choicest Productions in
Millinery and Mantles
 The most exclusive weaves in
Suitings and Fine Gownings
 The latest styles in
Ladies' Tailoring & Gowning
 ESTABLISHED 1864.
JOHN CATTO & SON
 King Street—opposite the Post-Office.
TORONTO.

The Alexander Engraving Co.
 16 Adelaide Street West, - Toronto
 Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.

Our Cuts Give Satisfaction. Samples on Application. Phone Main 5751

**Western
 Assurance
 Co'y**

Assets, over \$8,800,000
 Annual Income, over... \$8,800,000

HEAD OFFICE:
**Cor. Scott & Wellington Streets
 TORONTO**
10N. GEO. A. COX, J. J. KENNY,
 President. Managing Dir.
G. C. FOSTER, Secretary.

CHOP CUT

A Delicious Cool Smoking Mixture. Made from Purest Virginity and Latakia Tobacco. Superior to any High Class Tobacco now on the market. Quarter pound tin, 50c., half pound tin \$1.00.—Sent prepaid on receipt of price.

A. CLUBB & SONS,
 SOLE DISTRIBUTORS,
 49 King Street West, - Toronto.

BELLS

Steel Alloy Church and School Bells. See our Catalogue. The C. S. BELL Co., Hillsboro, O.

COWAN'S Healthful and Nutritious
**Hygienic
 Cocoa...**

Sold in 1/2 lb., 1/4 lb. and 1 lb. Tins only. Absolutely Pure.

MENEELY BELL COMPANY
 2224 & 23 RIVER ST. 177 BRIDGE ST.
 TROY, N. Y. Superior
 Manufacturers of Church, School, and Other Bells

In answering any advertisement it is desirable you should mention The Canadian Churchman.

TORONTO, THURSDAY

Subscription (If paid strictly in advance, \$1.50.)

NOTICE.—Subscription price Toronto owing to the cost of delivery, \$1.50.

ADVERTISING RATES PER

ADVERTISING.—The CANADIAN Churchman medium for advertising, being a Church journal in the Dominion BIRTHS, MARRIAGES, DEATHS Deaths, etc., two cents a word.

THE PAPER FOR CHURCHMEN A Family Paper devoted to the Canada, and should be in every CHANGE OF ADDRESS.—Subscribers not only the Post-Office to which also the one to which it has been DISCONTINUANCES.—If no receipt received, it will be continued. The paper must remit the charges per annum for the time RECEIPTS.—The label indicating is paid, no written receipt postage stamp must be sent within four weeks to make the change. On country bank fifteen cents.

POSTAL NOTES.—Send all such CORRESPONDENTS.—All matters of the CANADIAN CHURCHMAN, than Friday morning for the address all communications.

Phone Main 4643.
 Offices—Union Block, 36 Toronto

Lessons for Sun

April 11
 Morning—Exodus 12, 10, 21
 Evening—Exodus 12, 29, 0

April 22—First
 Morning—Numbers 16, 20, 36
 Evening—Numbers 16, 36

April 29—Second
 Morning—Numbers 20, 14
 Evening—Numbers 20, 14

May 6—Third
 Morning—Numbers 22, 1
 Evening—Numbers 23 or

Appropriate Hymn Sunday after Easter Ham, F.R.C.O., organ choir of St. James' numbers are taken Modern, many of which hymnals.

EAS

Holy Communion Processional: 130, Offertory: 132, 13 Children's Hymns: General Hymns:

FIRST SUND

Holy Communion Processional: 130 Offertory: 135, 13 Children's Hymn: General Hymns:

Everlasting Life.

One thing the I and never can obtain. It matters not delight or from whom comes a time when sky, the flower fades but to the humble Word, who reckon and alive unto Lord, there is no of grace are a light glory, and he know the Father has opened him the gate of light will ever shine

Canadian Churchman.

TORONTO, THURSDAY, APRIL 12, 1906.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications.

FRANK WOOTTEN,

Box 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

April 15—Easter Day.

Morning—Exodus 12, 10 to 20; Revelations 1, 10 to 19.
Evening—Exodus 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

April 22—First Sunday after Easter.

Morning—Numbers 16, 10 to 36; 1 Cor. 15, 10 to 29.
Evening—Numbers 16, 36, or 17; John 20, 24 to 30.

April 29—Second Sunday after Easter.

Morning—Numbers 20, 10 to 14; Luke 20, 27—21, 5.
Evening—Numbers 20, 14—21, 10, or 21, 10; Col. 1, 21—2, 8.

May 6—Third Sunday after Easter

Morning—Numbers 22; Luke 23, 26 to 50.
Evening—Numbers 23 or 24; 1 Thess. 3.

Appropriate Hymns for Easter Day and First Sunday after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

EASTER DAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
Offertory: 132, 135, 136, 504.
Children's Hymns: 125, 330, 499, 566.
General Hymns: 129, 138, 140, 141.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.
Processional: 130, 134, 136, 232.
Offertory: 135, 138, 503, 504.
Children's Hymns: 197, 336, 340, 561.
General Hymns: 132, 498, 500, 502.

Everlasting Life.

One thing the life of worldly pleasure lacks and never can obtain—the sense of completeness. It matters not how keen or prolonged its delight or from what source it is derived, there comes a time when the light goes out from the sky, the flower fades, and the music ceases; but to the humble believer in and doer of the Word, who reckons himself dead, indeed, unto sin and alive unto God through Jesus Christ our Lord, there is no such lack. For him the means of grace are a living foretaste of the hope of glory, and he knows that the Only Begotten of the Father has overcome death and opened unto him the gate of everlasting life. For him the light will ever shine, the flower will be unfading,

and the music unceasing in the better land to which he is steadfastly journeying.

The Immigrant.

Here and there in the streets of our cities, towns and villages, and on our farms we see him, with bronzed face, sturdy frame and manly bearing—the newcomer from the Old Land. Are we doing our duty towards him—towards our brother Briton from across the sea, who has come with all he is and has to throw in his lot with ours, to give his life and labour towards the upbuilding of a greater Britain in the New World? Through our Government and its agencies we have invited him to come over and help us. Are we in loyal British fashion giving him a hearty welcome to his new home, doing our utmost to help him find employment, cheering him on his arrival with a hearty greeting, aiding him in adapting himself to his new surroundings, and, above all, inviting him to come to church, to bring his children to Sunday School, and to take his place in our ranks as a fellow-citizen and brother Churchman? If we have not yet begun this good and hospitable work, it is high time we had made a start at it. The stiff, formal, reserved bearing of Churchmen towards one another and towards their fellowmen will have to be abandoned before our Church can become the power for good she ought to be; and here is an opportunity where public spirit and patriotism should stir our people to unwonted exertions in discharging the duties of national and religious hospitality at the outset to our brethren from the old homeland, who have come to share with us and help us upbuild the foremost of the new homelands of our common race. We have enlarged so often on the heartlessness of the people and Church in the Old Country in turning these poor emigrants adrift, utterly careless and indifferent as to their spiritual welfare, that a greater duty is thrown on us to do so.

France.

To the student of contemporary history there is no country so rich in events as France. At the present time the Government seems more stable than it has been for the last one hundred and twenty years. It is true that for thirty-five years the Republic has existed, but whenever the country has apparently settled down, that event has been in the past the very time for a sudden change. The change of Government and the rise of M. Sarrien to the Premiership has been accompanied by the accession to real power of M. Clemenceau, and the undertaking by the new Cabinet to carry into complete effect the Act separating the Churches from the State. The framer of this Act, M. Briand, is also a member of the Government. It is agreed on all sides that the dominant figure in the new Cabinet is not Sarrien, the Premier and the Minister of Justice, nor even Bourgeois, the Foreign Minister, but Clemenceau, the Minister of the Interior. He is the strength of the Cabinet. If it is to fall before the elections are held, it will be because his strong personality will largely sway the elections. Clemenceau's presence in the Cabinet with that of Briand, the Minister of Public Instruction and Worship, is all that makes the new coalition tolerable to the extreme Anti-Clerical or Combes party. Clemenceau holds war and peace in his hands. Religious opposition to the methods by which the State is now tearing itself from the Church will possibly flame into civil strife and profuse bloodshed. For the first time the Government meets an independent Church controlled by Italian priests. The Pope has filled up eleven French Bishops. These prelates are responsible to the Vatican, and receive orders from it alone.

They control large bodies of peasants and other votes and influences which have been dormant for many years, but can, and probably will, make their powers felt in unexpected times and in unlooked for strength.

The Morocco Settlement.

It has been a source of great satisfaction to the lovers of peace that by arbitration, rather than by war, the matters which engaged the attention of the greater European powers in Algiers have been amicably arranged. The German press claims a bloodless victory in diplomacy for the Fatherland, and that of France for its own country. For our part, the gain is to the cause of peace, and to the settlement of international affairs by arbitration instead of the sword. That Great Britain has again had her friendship for her chivalrous neighbour and ally put to the proof is also a pleasure that will not be denied.

The Gentleman's Magazine.

Writing a few months ago upon the rise and fall of newspapers and magazines, we instanced the "Gentleman's Magazine." We are pleased to learn that it is not only alive, but has every prospect of renewed vigour. It has been purchased by that wonderful newspaper success, Alfred Harmsworth, now to be known as Lord Northcliffe, whose riches consist in fields and acres of paper instead of land, as peers held fifty years ago. We have seen a list of his publications, which states that he owns or has the controlling interest in over thirty periodicals, which cater to every age and class. But to return to the "Gentleman's Magazine." It was founded in 1731, and until about sixty years ago maintained a leading position. An editor has been selected who is said to be an ideal choice, Mr. A. H. Bullen, to be aided by Mr. A. C. Benson. Mr. Bullen starts his control with a paper which will appeal to the old class of readers, one upon the "Pepys's Treasures in the Library of Magdalene College, Cambridge. It was in 1819 that "Pepys's Diary," which had lain there in obscurity, was deciphered by an undergraduate, John Smith, who succeeded after over three years' hard work, and then described his success as unprofitable. How often others have said the same after the completion of an enterprise! We wish the "Gentleman's Magazine" renewed vitality and success. In Canada we will see little of it, as the tyranny which has controlled the English post-office still rules the present Government, and prevents the postage of English magazines being lowered to compete with those of the United States.

Earl Grey and the Pilgrims.

On the last evening in March Earl Grey, the guest of the Pilgrims of the United States, delivered a speech at a banquet held in his honour in New York which was worthy of his reputation as a British statesman, and, if proof were needed, made it abundantly clear that our Governor-General possesses diplomatic qualities of a very high order. It was not a speech made up of unmeaning platitudes. It dealt with facts worthy of consideration by a body of eminent and well-informed men—facts which disclosed the intimate relations which have grown up in the course of years, and which have woven a strong bond of mutual interest and sympathy, not without a due admixture of manly sentiment, between the men of the great Republic to the south and ourselves, their northern neighbours. The distinguished speaker showed an intimate knowledge and appreciation of the character, aspirations and prospects of our Dominion, and

sought with unusual eloquence and sincerity of conviction and purpose to bind more closely together in ties of mutual interest and brotherly regard the two great branches of English-speaking people. It is a noble and manly ideal which Earl Grey has placed before him, one which cannot help appealing powerfully to all right-thinking men on both sides of the boundary line.

Drinking.

The restriction of drinking alcohol or beer has been going on for years in Canada, and the result of continuous appeals to public opinion has caused such a change in the habit of drinking that must gratify thoughtful observers. Such changes cannot be made in a day, and are not made by exaggerated statements. There are now other cankers of social life which need attention much more than drinking does. Besides, people are not now affected by hearing all the sins committed being laid at the door of drunkards, and criminals meet scant sympathy by pleading, "I was drunk and did not know." Emil Reich, the well-known publicist in London, has given a hard nut to crack in his appeal to statistics that "the number of murderers among teetotalers is far greater than that among even confirmed drunkards." Criminologists have long observed that the most deadly enemies of society, the most secretive and furtive in their designs, have no inclination for drink, both from natural constitution and the fear of lessening the skill of their execution. But because the greatest criminals have no taste for strong drink is no reason why honest people should not carefully refrain.

Languages.

There is some fascination in acquiring a strange language, which sentiment must be intensified when connected with the reproduction of remote antiquity and a feeling of patriotism. In no other way can we account for the eagerness with which the study of Gaelic has been undertaken in the Highlands, in Wales, and especially in Ireland. The recrudescence is too late to save the language in Cornwall. One old woman was remarkable for some years as the very last speaker of that ancient tongue. But in Ireland its study has seized upon all classes, and the teaching of the language in school has brought it within the range of a spoken, though hardly yet a living language. It must be a comparatively easy tongue to acquire, notwithstanding the repellent character of the written words and the different sound of the letters to those of other and more modern languages; but in spite of the apparent difficulties we find that on St. Patrick's Day services were held very generally in Gaelic in our own as well as Romanist places of worship, and that congregations understood, or at least appeared to do so, the sermons preached in Gaelic on that day. We do not know—indeed, we presume that a good deal of experience will be required before it can be ascertained whether modern words and names of things and thoughts can be moulded into a tongue fitted to express simpler necessities. Greek is apparently the one language as useful in modern requirements as it was in its own and in Roman days.

Other Tongues.

Another language is coming into use, not disinterred from the dust of ages, but created out of the needs of modern days. In numerous nationalities a jargon, or Lingua Franca, has been evolved and called Esperanto, which can be read and be easily acquired by any European, and thus used in international mercantile transactions. But the strangest growth of language is that of Yiddish, a word unknown until thirty years ago, and now it is a great medium for conversation, services, theatres and books. The language is a Deutsch Hebrew dialect—a jargon

—but one understood by the people. The wholesale emigration to New York of Jews, chiefly Russian Jews, and the success of the parents and the education of the children has caused the publication of a literature for the people. Besides the present-day writers and playwrights, there are translations into Yiddish from Shakespeare, Goethe, Schiller, Tolstoi, Voltaire, Dante and other great writers in modern languages. The most remarkable fact is that the great centre of this speech and literature is the east side of New York, and that in their fifty Jewish bookstores, besides the old Hebrew literature, is this modern medium for the modern Jew, a medium which, like Aramaic, will probably serve its end and disappear.

Lack of Perspective.

Were some people, who so willingly undertake to be popular leaders in Biblical Criticism, to realize that their criticism, be it both learned and brilliant, is yet ineffective through lack of perspective, it might induce them to be more modest and reticent. Each great department of human knowledge demands of each of its leading exponents not only a broad and comprehensive knowledge of his special department, and a power of clear and graphic statement, but also a temperate and discriminative judgment, which enables the mind not only to understand its varied details, but distinctly to appreciate their relation to one another and their correlation as a whole. One would scarcely expect even a brilliant professor of profane history, by a process of simple intuition, to equip himself with the sound knowledge of theology, of sacred history, and experimental religion necessary to provide him with that fine sense of religious perspective which is an essential qualification of a trustworthy guide and counsellor with regard to the dogmas and mysteries of that profound and all-important branch of knowledge—theology. It is quite possible that in general knowledge a man may be a trained intellectual athlete, and yet as regards theology and its foundations, a confident but unreliable guide.

GOOD FRIDAY.

Good Friday has been described as "a fast of the Christian Church in memory of our Saviour's sufferings, kept in Passion Week." At one time in England the day was observed by the suspension of all business and the closing of shops, resembling in these respects the observance of Christmas Day. "It was," says a contributor to Hone's "Every Day Book," "for a considerable period a custom on Good Friday, in the afternoon, for some learned man, by appointment of the Bishop, to preach a sermon at Paul's Cross, which was situated in the midst of the churchyard, on the north side, towards the east end. The sermon generally treated of Christ's passion." From Stow's "Annals" we learn that "Charles the First, on the 30th May, 1630, having attended Divine service in the cathedral, went into a room, and heard the sermon at Paul's Crosse." This was the last Good Friday sermon preached at the old cross of which we have seen record. In 1643, by order of Parliament, it was demolished. Another ancient observance of the day which still holds good was the sale of hot cross buns. Year after year as the day approaches we see announcements in the bakers' windows that hot cross buns will be ready for customers on or before Good Friday. It is remarkable that the memorial of the central tragedy of the Christian religion should be perpetuated on an article of food as often as the day which commemorates the marvellous event draws near. The Church, however, has throughout the long and weary years since the Saviour of mankind was lifted up on Calvary kept alive the memory of that crucial event—that fateful day. Step by step

she repeats and impresses the incidents and lessons that are revealed in the sacred story from the winter birthday in Bethlehem to the solemn hour when "the veil of the temple was rent in twain . . . and the earth did quake and the rocks rent." With fasting and prayer and reverent and devout spirit she revives the memory of the great event, and on its commemorative day her children hear again the solemn story of their redemption, and worship in silent wonder. Good Friday is well named "Good." Not with gold, or precious stones, or ought that this world treasures, did its Ransomer prevail, but with a goodness like unto that of the Father Himself, of which He has made us the inheritors, Himself being our guide and model.

EASTER.

It is interesting to know that the word Easter is supposed to be derived from the Saxon word Eostre, and that with our Saxon ancestors the month of April was called Eostur-monath, being the month in which they used to celebrate their festivals to a goddess called Eostre. Afterwards April was called the Paschal month, taking this name, of course, from the pascha, or passover, of the Hebrews. It is a curious fact that most nations give the festival a name somewhat similar to that given it by the Hebrews. Every Christian child knows that at Easter the Church commemorates the resurrection of our Lord. Many curious customs were associated with Easter in the olden time. It is said that at Queen's College, Oxford, the first dish brought to the table on Easter Day was a red herring on horseback; that is, a herring decked up like the figure of a man on a horse, placed on a corn-salad. Another old custom was that of "heaving," or lifting, by which a person was seated in a chair, and then the chair was raised with its occupant at arm's length. Of all the varied Easter customs that of providing eggs, decorated and adapted to their intended use, whether as food or ornament, has most generally survived. The Easter egg breaks the Lenten fast, and the rejoicing at the return to a more generous fare finds artistic expression on its decorated shell. The most popular form of recognition of Easter is in the new and gay attire which is donned on Easter Day. South gives point to this fashion in his quaint way by saying that if people were as earnest on that occasion in their devotion as they are in the display of their finery God would be better pleased. The joy of Easter is all the more intense and uplifting because the season follows the long period of fast and vigil which ends with Lent, and with the arrival of spring it is big with not only the promise, but the partial realization of the new life that has come into the world. Spring is the herald of the new life in nature. Easter is the advance guard of the new life of the soul. The stone rolled away, the empty sepulchre, the angel message will exercise the minds of critics as long as time lasts. To the eye of faith they are but tokens of title to a life immortal, even though it be invisible to the eye of sense.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Mr. Forster Bliss has called public attention to what he considers the unsatisfactory relationship existing between the Woman's Auxiliary and the General Missionary Society. His contention seems to be that the Woman's Auxiliary as presently constituted and operated is a hindrance rather than a help to the general missionary advancement of the Church. Where one organization is strong, according to Mr. Bliss, then the other is weak, and his inference is that the strength of the one is the cause of

the weakness of the other work is not as effective as to unite under one management not yet, we think, provided noticed two things exist cases, but he has not lin cause and effect. In what Auxiliary touch upon t General Missionary Soci that ought at the outset t the interest of some 25,00 Churchwomen in Cana serious menace to our el sion, even if it were away direction of our genera work? Are these no ample grounds for ac counting for deficits and shortages in our mis sionary work without throwing the onus o such a failure upon th most active women o the Church? There ha been a long period o sterility in the matter o missionary enterprise i the Canadian Churc That condition of thing cannot be overcome o one stroke. Then o clergy and leading la men have not been arm with the proper weapo to make a proper an effective campaign. Th cannot put much enth usm into their advoca when they have to rep the same flamboyant g eralities year after ye feeling all the while t they are entitled to supplied with auther accounts of actual con tions on the field. In judgment this probl will have to be sol by our own efforts men, and not by cast this with other burd upon the women.

Our intention at outset in calling at tion to Mr. Bliss' let was not to express opinion of our own u the question in hand, to commend the spiri which these letters h been conceived and ten. Mr. Bliss has c to the conclusion that present relations betw the Woman's Auxil and the General sionary Society are satisfactory and mental to the progre the Church. As a citizen and a good Ch man he places his vi hope that they may for the defect. It is fault with a wonder of women; and y Church is at stake, no matter who we l Mr. Bliss' letters is sure, be met with t they deserve. Judg dignified replies al Irvine, Mrs. Cum the opening of this understanding of tl the Woman's Aux Missionary Society

[April 12, 1906.]

the weakness of the other, and their combined work is not as effective as it would be were they to unite under one management. Mr. Bliss has not yet, we think, proven his point. He has noticed two things existing together in some cases, but he has not linked them together as cause and effect. In what way does the Woman's Auxiliary touch upon the operations of the General Missionary Society? That is a point that ought at the outset to be dwelt upon. Can the interest of some 25,000 out of possibly 200,000 Churchwomen in Canada be regarded as a serious menace to our efforts at Church expansion, even if it were away from instead of in the direction of our general work? Are these not ample grounds for accounting for deficits and shortages in our missionary work without throwing the onus of such a failure upon the most active women of the Church? There has been a long period of sterility in the matter of missionary enterprise in the Canadian Church. That condition of things cannot be overcome at one stroke. Then our clergy and leading laymen have not been armed with the proper weapons to make a proper and effective campaign. They cannot put much enthusiasm into their advocacy when they have to repeat the same flamboyant generalities year after year, feeling all the while that they are entitled to be supplied with authentic accounts of actual conditions on the field. In our judgment this problem will have to be solved by our own efforts as men, and not by casting this with other burdens upon the women.

Our intention at the outset in calling attention to Mr. Bliss' letters was not to express an opinion of our own upon the question in hand, but to commend the spirit in which these letters have been conceived and written. Mr. Bliss has come to the conclusion that the present relations between the Woman's Auxiliary and the General Missionary Society are unsatisfactory and detrimental to the progress of the Church. As a good citizen and a good Churchman he places his views before the public in the hope that they may ultimately lead to a remedy for the defect. It is not a popular thing to find fault with a wonderfully successful organization of women; and yet, if the progress of the Church is at stake, it is a duty to speak plainly, no matter who we have to offend. The tone of Mr. Bliss' letters is excellent, and will, we are sure, be met with the courtesy and seriousness they deserve. Judging by the very able and dignified replies already offered by Mrs. Bell Irvine, Mrs. Cummings, and "A Life Member," the opening of this question may lead to a new understanding of the principles and methods of the Woman's Auxiliary, and possibly of the Missionary Society as well.

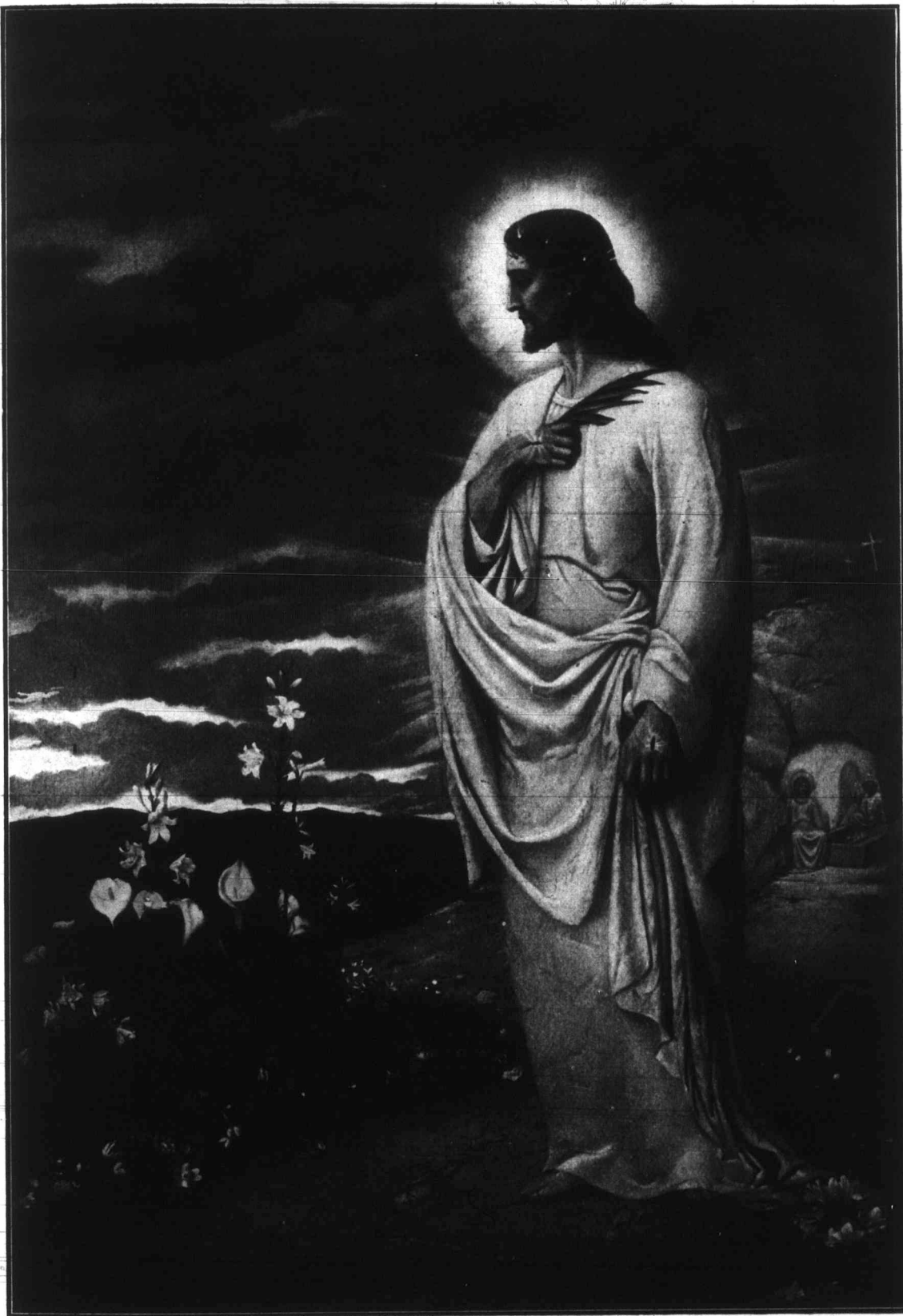
"Spectator" would like to raise a few questions in the minds of his readers, and ask them to honestly answer the same. What are we individually doing, not merely to sustain the work of the Church in our parishes—that, of course, we must do—but for the Church in its larger diocesan and national aspects? If we see a man struggling to introduce some reform on which his heart is set, to correct some great defect, or lift up a higher ideal, what do we do when his action commends itself to us as sane and useful? Do we offer him encouragement and sympathy? Do we raise our voices in support of the movement? Do we risk anything to set forward the

work of the Church in Canada can best be promoted by our silence? If promotion came as it should come to men who have shown a readiness and an aptitude for responsibility, it would be much better than that men should learn to say: "If I hold my peace I will make no mistake." It will, perhaps, do us no harm to think over these things and try to determine in some definite fashion what our attitude shall be in regard to the larger interests of the Church.

The judges of Canada have been subjected to considerable adverse criticism for the past two or three years. They have been accepting positions on the directorates of corporations, acting as arbitrators in disputes and as Royal Commissions to investigate political charges and other duties outside their functions as jurists. A year ago the Government, with the entire approval of the people, made more generous provision for the judges in the way of salary, and stipulated that they should sever their connection with outside enterprises such as we have mentioned. It appears that many of them have not seen fit to comply with this requirement, a fact that drew from the Minister of Justice an exceedingly sharp reproof, in which he truly said we have a right to expect a more loyal obedience to law from men whose duty it is to administer the law. The shaking of public confidence in our judiciary is a very serious matter. When once it is admitted that the high traditions of the Bench are violated it opens the doors to still further trouble. But if abuses have crept in and action is necessary, then it ought to be sharp and decisive. This is a matter beyond all party differences, and both parties should unite to restore efficiency and confidence at all costs.

After the excessive activity of Lent and Easter there is almost sure to be a reaction. The clergy cannot keep Church work going throughout the year at the high pressure common to that season.

The desire to multiply services during Lent appears to be growing, with the result that when Easter comes there is a great and sudden collapse. Is it really a healthy and rational plan to compress so much piety into six weeks of the year and spread out our Church duties so much thinner during the remaining forty-six weeks? Then what about our summer congregations, particularly in the larger city churches? With the closing of the various Church organizations are we going to allow the impression to get abroad that we are really not surprised or distressed if the Sunday congregation dwindles almost to the vanishing point? Do we ever feel within ourselves that miserable suggestion, "Since the pew-holders and people of quality are



First Easter Morn.

work he has in hand, and of which we approve? Or do we stand afar off and watch in silence the issue, and if our gallant reformer fails, then say to ourselves, "That is what we feared," when all that was necessary to success was a word from us at the right season. If things seem to be moving in a wrong direction, what do we do? Do we still keep silent lest a dear saint somewhere should write to the paper and say we are "disgruntled?" Do we realize that we are jointly responsible for the failures of the Church? Are we silent through a cowardly dread of injuring our prospects for promotion, or are we silent because we honestly believe that the

out of town it doesn't matter?" Do we give expression to our relaxed condition by slovenly services and indifferent preaching? We have noticed that, despite the exodus to the country, there are always any number of people who remain in town. There are also tourists and visitors from almost every quarter of the earth; these ought to call forth our best. They who have to endure the discomforts of the city in summer ought not to be compelled to endure unnecessary weakness in the Church services. They who travel about from place to place to see and learn ought to carry with them a wholesome inspiration from the Church and a quickened sensitiveness for the Divine. Let us brace up and continue our good work as much as possible after Easter and give of our best to the weary souls who honour the sanctuary in summer.

SPECTATOR.

The Churchwoman.

OTTAWA.

Ottawa.—This has been a busy week with the Woman's Auxiliary—many branches, both senior and junior, having held their annual meetings, and it is a matter of sincere congratulation and encouragement that the reports of the year's work have been uniformly satisfactory, showing an amount of quiet persistent effort and faithful service that cannot be without far-reaching effect on the lives of the members and of inestimable value to the Church and assistance to the Mission work. The Executive Committee of the Dominion Board has been in session here arranging the work for the next six months. Those present were Mrs. John Tilton, president, Ottawa; Mrs. Paterson Hall, corresponding secretary, Montreal; Mrs. Denne, recording secretary, Montreal; Miss Edith Carter, treasurer, Quebec; Miss Halson, Dorcas secretary, Toronto; Mrs. Willoughby Cummings, editor of the "Leaflet," Toronto; Miss Amy Gaviller, secretary Junior Branches, Hamilton; Miss Tilley, president, Toronto Diocesan Auxiliary, Toronto; Mrs. Holden, president Montreal Diocesan Auxiliary, Montreal; and Mrs. George Greene, convener of the Chinese Department, Ottawa. A large amount of business was transacted and plans laid for an active season's work.

St. Luke's.—The Rev. W. A. Read presided at the senior annual meeting at which Miss Halston, of Toronto, the Dominion Dorcas secretary, gave an interesting address on her department, with special reference to the trip which she expects to take next summer through the North-West in the interests of Auxiliary work. The annual reports showed a membership of 28, being an increase of 33 per cent. in the year, 31 subscribers to the "Leaflet," and 16 Missionary boxes out. The receipts were \$47.97, and there is a small balance on hand. The election of officers resulted as follows:—Honorary president, Mrs. W. A. Read; president, Mrs. Tremble; vice-president, Mrs. James Shepherd; secretary, Miss L. Botterell; treasurer, Mrs. Gerard; box secretary, Mrs. George Morris; Dorcas secretary, Mrs. H. Booth; literature secretary, Mrs. A. Foss. Miss Greene, general convener of the Chinese Department, spoke briefly upon the work of her branch and congratulated St. Luke's upon having a representative on the Chinese Sunday School teaching staff.

Grace Church.—The annual meeting of this branch was held last Wednesday, the rector, the Rev. J. F. Gorman, presiding. A pleasant feature of the occasion was the presence of several visitors from other branches, in addition to a large attendance of the members. The reports showed a membership of 33; the year's receipts \$222.33, and expenditure \$17.07 less. There were 53 subscribers to the Mission boxes and 22 subscribers to the triennial boxes. The officers elected were: Honorary presidents, the Rev. J. F. Gorman and Mrs. Gorman; president, Mrs. G. T. Gorrell; vice-presidents, Miss Whittier, Miss A. Goodeve, and Mrs. Valpy; secretary, Mrs. W. G. MacKay; Dorcas secretary, Mrs. W. H. Burgess; box secretary, Mrs. V. Rogers; "Leaflet" secretary, Mrs. S. McClenahan; literature secretary, Miss A. Goodeve; treasurer, Mrs. James Lineger; delegates to the Diocesan annual meeting, Miss Whittier and Mrs. H. B. Lewis; substitutes, Mrs. S. McClenahan and Mrs. W. G. MacKay.

Holy Trinity.—This branch had an excellent muster of members at its annual meeting, Mrs.

John G. Trowbridge, president, in the chair. The membership has not increased during the year, remaining at 20, but progress was reported in every other department. To make up for this, however, a thriving Babies' Branch has been organized and it has twelve promising members, who will, in due course, it is hoped, go to swell the junior and then the senior ranks. Receipts were reported exceedingly good, totalling \$118.76. The officers elected were: Honorary president, Mrs. E. Hunt; president, Mrs. J. G. Trowbridge; vice-presidents, Mrs. Major C. F. Winter and Mrs. H. Cawdron; secretary-treasurer, Mrs. I. Johnson; Dorcas secretary, Mrs. A. Acres; secretary, E. C. D. Fund, Mrs. A. Park; box secretary, Mrs. W. Wright; literature secretary, Miss E. Gammon; Dorcas Committee, Mrs. W. Fitzpatrick, Mrs. J. Willans, Mrs. W. Wright; delegates to annual meeting, Mrs. I. Johnson and Miss E. Gammon; substitute, Mrs. A. Acres. An interesting address was given by Mrs. T. Alder D. Bliss, who organized the branch twelve years ago, and has always taken an active interest in its progress. Mrs. A. McCullough read an entertaining paper descriptive of a visit she had made to a diocesan gathering in Chicago. The branch is busy preparing to forward an Easter bale to Rev. Mr. Scott at Lesser Slave Lake, and which will include among much else a beautiful set of altar linen.

Christ Church Cathedral.—The juniors have held their annual meeting and are well started on another busy year of service. The large gathering was presided over by Rev. Canon Kittson, and His Lordship the Bishop of Ottawa, and the chairman made encouraging and practical addresses to those present. The reports were comprehensive and inspiring. The year's receipts were \$70. The officers elected were: President, Mrs. Lenox Smith; vice-presidents, Miss Kittson and Miss S. E. Wright; secretary, Miss E. Peden; treasurer, Miss Richards; Dorcas secretary, Miss Peden; literature secretary, Miss Holmes; box secretary, Miss Soper. During the evening a most acceptable interpolation was a solo by Miss Gertrude Mainguy.

All Saints.—The sixth annual meeting of the juniors of All Saints' was well attended and encouraging. Rev. A. W. MacKay presided, and among the visitors present were: Rev. E. A. Anderson, Mrs. J. P. Featherston and Miss Bessie Parmalee, who spoke during the evening. Reports showed a substantial increase in membership, and total receipts \$149.76, of which \$135.93 was disbursed. Three bales had been sent to the North-West Mission field during the year. The election of officers produced the following results: Honorary president, Mrs. J. B. Charleson; president, Mrs. A. W. MacKay; vice-presidents, Miss Raymond and Miss Kathleen Davy; secretary, Miss Lou Charleson; treasurer, Miss J. Parmalee; secretary E. C. D. Fund, Miss R. Fowler; Dorcas secretary, Mrs. J. W. Woods; delegates to Diocesan meeting, Miss Charleson and Gladys Finnie; substitutes, Miss J. Parmalee and Miss M. Wilson.

St. Matthew's.—A rousing meeting and lots of enthusiasm marked the annual gathering of St. Matthew's Juniors. Rev. Walter M. Loucks, M.A., presided. There are, according to the officer's reports 42 members, of which eleven have been enrolled this year. The attendance at the ordinary meetings and the work meetings has been excellent and well sustained. The treasurer showed a balance of \$7.90 in the funds. The election of officers resulted as follows: President, Miss Grace Loucks; vice-presidents, Miss Ethel White and Miss Lizzie Booker; secretary, Miss Florence Marsh; treasurer, Miss Ethel Brock; Dorcas secretary, Miss Sarah Dawson; box secretary, Miss Winnifred Black; literature secretary, Miss Bessie Patching; delegates to annual meeting, Miss Lightfoot and Miss Edith Parmalee; substitutes, Miss Ethel Brock and Miss Ethel Farrell. At the conclusion of routine business Rev. E. H. Capp of St. John's gave an interesting "talk" on the Shingwauk and Wawanosh Homes in the Algoma Diocese, where he long laboured.

HURON.

London.—The nineteenth annual convention of the Woman's Auxiliary of the Diocese of Huron was held in Cronyn Hall, London, on the 3rd, 4th and 5th of April. There was a large attendance, about seventy-five parishes being represented. On Wednesday evening a very large missionary meeting was held. The accommodation in Cronyn Hall was taxed to the utmost. The speakers of the evening were the Rev. Arthur Lea and Bishop Stringer. Their addresses were interesting, convincing and strong in every way. No better meeting of the kind was ever held in this city.

NIAGARA.

York.—St. John's.—The annual meeting of the Woman's Auxiliary was held in this church on March 28th. There was a celebration of the Holy Communion before the transaction of business. The rector, the Rev. Robert Atkinson, conducted the proceedings. The secretary and treasurer presented reports, which showed that this branch is continuing its good work. There are now twenty-five members. There were held sixteen meetings during the year. There were also four sewing meetings. The W.A. has contributed to the Diocesan W. and O. Fund. A bale is ready to be sent to Edmonton. The work done in the parish consisted of installing gas into the rectory; also papering and painting of the same. The receipts for the year are \$147.28, and the expenditure, \$122.30, leaving a balance of \$24.98. This report was adopted and the following officers were elected: President, Mrs. A. A. Bain; vice-president, Mrs. J. Thompson; secretary, Miss B. Lowery; treasurer, Mrs. W. H. Mellon. Mrs. Martin, Mrs. W. Murdoch and Mrs. R. Atkinson were elected delegates to the annual meeting to be held in Hamilton this month.

ONTARIO.

Picton.—The nineteenth annual meeting of this Branch of the Woman's Auxiliary was held on Wednesday afternoon, April 4th, with a good attendance. The Rev. W. L. Armitage occupied the chair and gave a short address. The president, Mrs. Hambly, conducted the business of the meeting. The membership is now seventy. The officers reported that a large amount of work had been done during the year. The treasurer's report showed that the total collected and expended for Mission work, including bales, donations and money was \$193.39. The following officers were elected: Mrs. Hamlin, president; Mrs. S. B. Gearing, first vice-president; Mrs. Berringer, second vice-president; Mrs. D. J. Barker, secretary; Miss Merrill, treasurer; Mrs. Thomas Walmsley, delegate to diocesan annual meeting. The Rev. D. J. Neugevirtz, of Montreal, addressed the meeting at the close of the business session, his subject being, "Three Reasons Why We Should Convert the Jew." In the evening, after a short service, the Rev. D. J. Neugevirtz gave a lecture, the first part of which was a synopsis of the Jewish religion, and the second a short account of the Mission work among the Jews in Montreal and Ottawa. The J. W. A. and C. C. M. G. have held their annual meetings during the week and both branches report good work being done.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

With the Travelling Secretary.—After leaving Moosomin, a call was made at Virden, where a Chapter was in existence many years ago. Mr. Thomas enjoyed the hospitality of the rector's warden, Mr. R. L. Carr, and in the evening a few men were met, and steps taken towards reviving the Chapter. Definite arrangements were to be made after evening service on the following Sunday, and as five men promised to become members the Chapter may be considered on the active list once more. As many young Englishmen are coming into Virden real good work can be done by the Chapter in looking after the new-comers. The Carberry was the next place visited, and the Chapter, which was formed as a result of last year's visit, found quite active, with a model director (Mr. Ireland) and a very efficient secretary (Mr. Reid). A very interesting meeting was held, the men turned out in good numbers, and the Travelling Secretary gave them an hour's practical talk, also pressing upon them the need of sending some members to the Winnipeg Conference. The Secretary was present at the Conference and was greatly impressed with what he saw and heard. A few more earnest men of just the right type will become members as a result of the visit. The next town visited was Portage la Prairie, where a hearty welcome was given by Rev. S. MacMorine. The letter announcing the visit had never reached the rector, but energetic steps were at once taken to get a good meeting, a notice even being inserted in the paper, so quick was the work taken up. The Chapter had been dormant for some time, owing to removals, etc., and the rector stated that the visit was paid just at the right time. A good congregation were present, and the Travelling Secretary gave

an earnest address, after being admitted, and then active work with the brethren. Next morning a run was made in company with Rev. Travelling Secretary and a number of that thriving service, the men met with great interest to find and after general discussion, submitted by the Travelling Chapter of "St. James", being a former member of the same. Other mention of joining later, undoubtedly be done by the next on the list, I was in charge of this particular kind hospitality to a number of men who were visited, and in each case Brotherhood literature placed in their hands, and after we night service a number of men met and discussed the matter very thoroughly. Mr. Thomas addressed the congregation, and laid the work of the Brotherhood before them present, and the men met in a short time definitely decide on forming a Chapter. Copies of the "St. Andrew Cross" have been mailed to all the men and a number of men have been written to the Travelling Secretary. Next day train was taken for Winnipeg in order to be present at the West Conference, an account of which is given in another column. Tuesday, the following the Conference was devoted to plan out the balance of preparation, and to answer a lot of correspondence had accumulated at Winnipeg. Early Wednesday morning a start was made for Morden, Rev. Walton giving the Travelling Secretary a list of names of his who were called. Eighteen men and listened with great interest to Mr. Thomas. He urged them to take the work of the Brotherhood, and unusual interest was shown by present, a great number of questions being asked. On Sunday evening service, the will again meet, an aide as to formation Chapter. The rector is a member of years' standing, and always wears his rendered invaluable, telling the many cases where Brotherhood work had been done. There is possibility of the formation of a Junior Chapter, and some splendid lads interested, and they be followed up close the Travelling Secretary. Manitou was the town visited, and R. J. Rowe had made arrangement for being in the papers men were called the most important and Mr. Thomas, in a gathering of men new church. Mr. Brockville, his former eleven men were a of St. John the Ba

—The art of so kindly way is one never ceases to praise of the humblest.—

[April 12, 1906.]

Sunday School Corner.

HOW CAN I CULTIVATE THE HABIT OF DAILY BIBLE READING AMONG MY PUPILS?

Ask the pupils to read the daily home readings on the lessons that are printed in the lesson helps, and every Sunday ask for a showing on this point, and explain how the readings for the current week will help them in the preparation of next Sunday's lesson.

LANDSEER'S METHOD.

Landseer's fondness for dogs was a proverb among his friends, but an even more remarkable thing was their invariable fondness for him.

ointment that is very good for the eyesight. The teacher who can remember how he felt when he was a boy, has made a long step into the boy's confidence. He must be "noticing"—never neglect a chance to see what are an individual boy's likes and dislikes. Imagination goes a good way to make up deficiencies, but there is nothing like living with boys and interesting one's self in their interests. That is the perennial charm of "Jo's Boys," and their life at Plumfield, as related by that Scheherazade of story-tellers, Miss Alcott, who loved boys and was always beloved by them. "Peeping into their hearts" was her recipe also, and the world will never find a better.

DR. CHALMER'S WAY.

It is matter of history, that when Dr. Chalmers was Professor of Moral Philosophy in St. Andrew's University, he had a Sunday School of the poorer class of children in his neighbourhood, and that he was accustomed to write out carefully the questions he would ask those children on the Sunday's lesson. If you think that you have no need to plan as carefully as this for the teaching-process, week by week, is it because you know more than Dr. Chalmers about wise teaching methods? or because you know less?

SETTING AN EXAMPLE.

Prof. Rexford thinks that the most effective method of developing the quality of reverence is to be found in wise application of the principle of imitation. "The example of the officers and teachers in a Sunday School, whom the children may naturally be expected to imitate, must exercise a controlling influence for good or for evil. There is no power in precept unless it is backed up by example. Therefore parents and teachers of the young should be more particular about what they are and what they do than about what they teach. This is frequently reversed, so that good teaching is nullified by poor practice. Let us apply these principles to the practices of the Sunday School room."

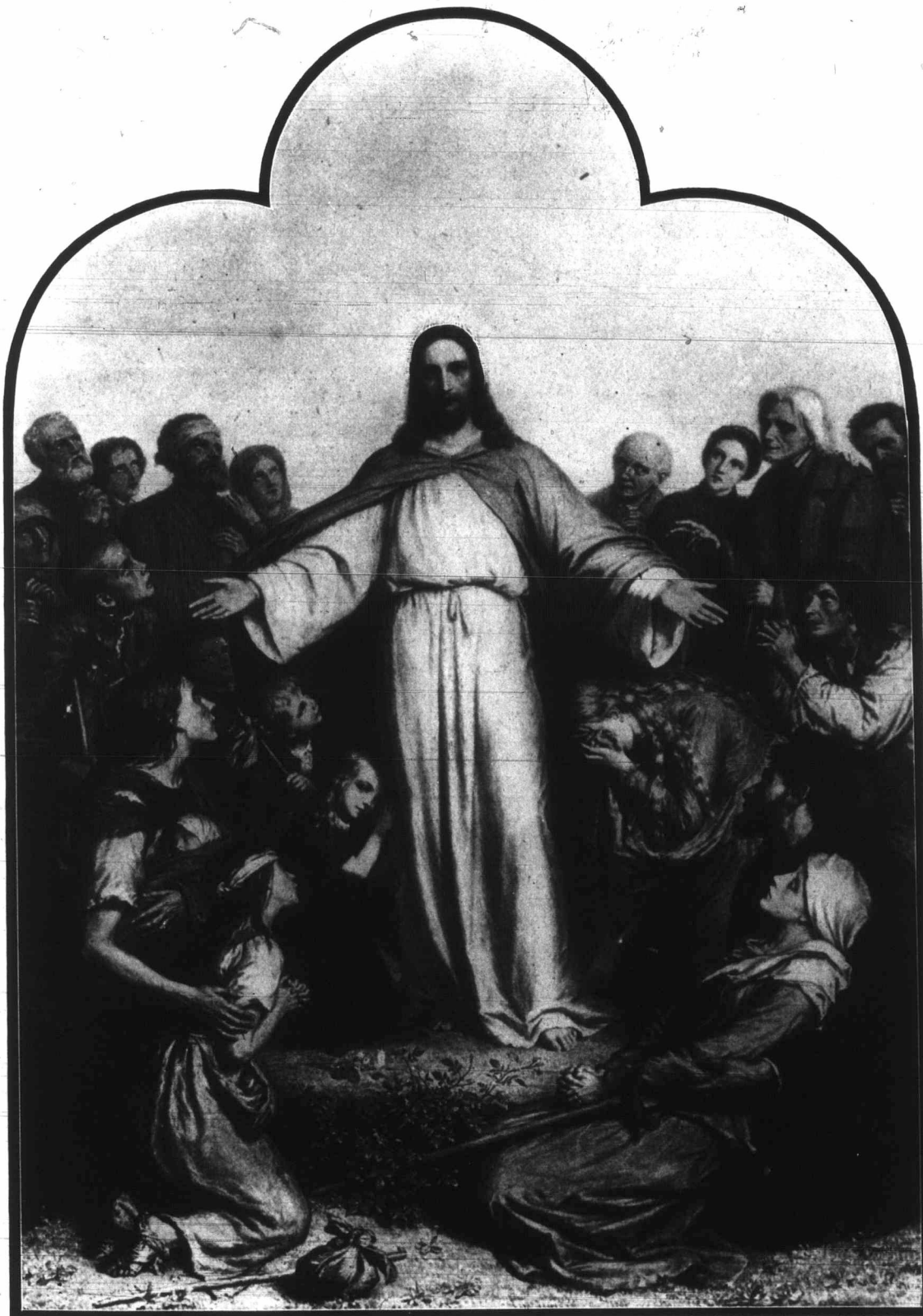
Teachers can interpret their own manner toward the scholar by the scholar's attitude toward the teacher.

RECOLLECTIONS OF GEN. JOSEPH WHEELER.

Gen. Joseph Wheeler, a graduate of West Point, afterwards a brilliant cavalry officer in the Confederate Army, then a member of Congress, later an American officer of note in the Spanish-American War, died late in January. Gen. Wheeler was a strong believer in organized Sunday School work and a man of deep religious convictions. In an interview given when he was in command of Camp Montauk, in 1898, he said:—

"In the old ante-bellum days of the South, going to Sunday School was the brightest hour of the week. As a boy I had all kinds of teachers; some knew more than we children did, and some ought never to have talked to us. However, I learned this much: in the Sunday School as well as elsewhere, if you wish a child to follow you, to a certain extent let it lead you.

"I found that a fairly good practice in dealing with soldiers in the army. Many of them gave me ideas, and, while I was their superior officer,



Come Unto Me All Ye Who Are Weary and Heavy Laden.

Even a strange dog would bound up to him with every demonstration of delight, as if greeting an old friend. A pretty incident is told of the painter's answer to a wondering question put by Queen Victoria, who asked him how he had gained his knowledge, so evident in all his pictures. One who hated dogs could paint them, but not with Landseer's feeling.

"By peeping into their hearts," he answered, beautifully.

The process is as good for men and boys as for dogs. Sympathy is the open sesame to all knowledge of those whom we would teach or help or benefit. He or she who has it not is no true teacher. Sympathy is two parts observation and one-part imagination. These two ingredients, with love or good-will for a mordant, make an

an earnest address, after which seven members were admitted, and the Chapter enters upon active work with the brightest possible outlook. Next morning a run was taken to Neepawa, and in company with Rev. F. W. Goodeve, the Travelling Secretary called upon a number of men of that thriving town. After week-night service, the men met Mr. Thomas, and listened with great interest to his account of the work, and after general discussion five men were admitted by the Travelling Secretary into the new Chapter of "St. James," Neepawa, one of them being a former member of "St. Paul's," Wingham Chapter. Other men expressed their intention of joining later, and good work will undoubtedly be done by this Chapter. Minnedosa was next on the list, Rural Dean Gill who has been in charge of this parish for many years, giving kind hospitality to the Travelling Secretary.

A number of men were visited, and in each case Brotherhood literature placed in their hands, and after week-night service a number of men met and discussed the matter very thoroughly. Mr. Thomas addressed the congregation, and laid the work of the Brotherhood before those present, and the men will meet in a short time to definitely decide about forming a Chapter. Copies of the "St. Andrew's Cross" have been mailed to all the men and a number of men have since been written to by the Travelling Secretary. Next day train was taken for Winnipeg in order to be present at the Western Conference, an account of which is given in another column. Tuesday, the day following the Conference, was devoted to planning out the balance of present trip, and to answering a lot of correspondence that had accumulated at Winnipeg. Early Wednesday morning a start was made for Morden, Rev. W. Walton giving the Travelling Secretary a good list of names of his men who were called upon. Eighteen men and lads listened with great interest to Mr. Thomas, as he urged them to take up the work of the Brotherhood, and unusual interest was shown by those present, a great number of questions being asked. On Sunday week, after evening service, the men will again meet, and decide as to formation of a Chapter. The rector, who is a member of many years' standing, and who always wears his button, rendered invaluable assistance, telling the men of many cases where good Brotherhood work has been done. There is every possibility of the formation of a Junior Chapter, some splendid lads being interested, and they will be followed up closely by the Travelling Secretary. Manitou was the next town visited, and Rev. W. J. Rowe had made every arrangement for the meeting, excellent notices being in the papers. As usual a great number of men were called upon (in fact, this is, perhaps, the most important work done in each place), and Mr. Thomas, in the evening, addressed quite a gathering of men and women in the beautiful new church. Mr. Robt. Roycroft was chairman, and spoke of knowing of the good work done in Brockville, his former home, and after discussion eleven men were admitted into the new Chapter of St. John the Baptist, Manitou.

—The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—F. W. Faber.

1906.]

ing of the church on on of the on of busi- Atkinson, retary and owed that rk. There were held here were . has con- Fund. A nton. The installing d painting e year are leaving a dopted and President, J. Thomp- surer, Mrs. V. Murdoch elegates to milton this

meeting of ry was held with a good ge occupied The presi- business of ow seventy. amount of The treas- ollected and udng bales. The fol- faml- presi- ce-president; t; Mrs. D. J. asurer; Mrs. esan annual tz, of Mont- close of the "Three Rea- ew." In the Rev. D. J. part of which gion, and the Mission work Ottawa. The held their an- both branches

drew.

t St., Toronto.

After leaving rden, where a ars ago. Mr. of the rector's evening a few wards reviving nts were to be following Sun- become mem- ed on the active Englishmen are rk can be done he new-comers. isited, and the a result of last with a model efficient secre- ng meeting was d numbers, and hem an hour's them the need Winnipeg cent at the Con- ed with what he nest men of just ers as a result of was Portage la e was given by announcing the or, but energetic a good meeting. n the paper, so The Chapter had ing to removals, he visit was paid od congregation g Secretary gave

they really, without knowing it, were leading me. I did not suffer from it, nor did they. So in the study of the Bible and applying its teachings to everyday life, I have found it a successful method to stoop down and find out if the child couldn't teach me something I needed to know."

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John, Newfoundland.

St. John's.—St. Thomas'.—The Lord Bishop of Newfoundland administered Confirmation in this church on Sunday, March 25th, to fifty-seven boys and sixty-six girls, who renewed their baptismal vows. The solemn rite of the laying on of hands was witnessed by a large congregation, the church being filled. His Lordship addressed the young people in an impressive sermon abounding with good advice for their future spiritual guidance.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

Halifax.—The Rev. R. F. Dixon, late editor of "Church Work," and rector of Horton, has been elected Rural Dean of Avon, which comprises the Counties of Hants and King's.

The Rev. Chas. De W. White, rector of Kentville, is slowly and steadily recovering from the effects of an attack of pneumonia.

Bishop Worrell has succeeded in filling most of the vacancies in the diocese. He is meeting with great success in his work, and has announced his intention of meeting the deaneries once a year, and addressing the laity and clergy.

A very interesting memorial service, in honour of the late Governor Jones, was held in St. Peter's Church, Weymouth, of which place he was a native. Rev. C. R. Cumming, the rector, preached a very appropriate sermon.

The Woman's Auxiliary, recently introduced into the diocese by Bishop Worrell, is spreading rapidly. Branches are being formed everywhere.

The Rev. V. E. Harris, of Sackville, has gone on a three months' visit to the States.

The British military authorities have handed over the Garrison Chapel to the Bishop. Old St. George's parish (the "Round Church"), has become responsible for the services, and Rev. G. V. Warner, a bright young King's man, has been appointed curate to the Rev. H. W. Cunningham, the rector.

The congregation of St. John's Church, Wolfville, hopes shortly to purchase a pipe organ. The rector, the Rev. Rural Dean Dixon, recently formed a branch of the W.A. in his parish.

Weymouth.—St. Peter's.—The death of the late Lieut.-Governor Jones was a great shock to the Church people of this town. He was a constant attendant at the services in this church, and contributed largely to the funds of both this church and St. Paul's. On the afternoon of the funeral the bell of St. Peter's tolled out the number of years the late Governor had lived, and the rector and people, thought it only right that a memorial service should be held in the church towards the erection of which he had contributed so much. This service was held on Sunday, March 25th. The beautiful parish church was well filled, and the usual morning service of the church was mixed with portions of the Burial Service. The Hymns were taken from Ancient and Modern, and were: "Lead Kindly Light," "Peace, Perfect Peace," and "For All the Saints." Special Psalms were also used, and instead of the usual bright music, the organ sounded its solemn dirge. Taking for his text the beautiful words: "Blessed are the dead, who die in the Lord. They rest from their labours, and their works do follow them," the rector, the Rev. Charles Cumming, M.A., gave a most interesting and forceful address. He referred to many eminent men whose works, do indeed follow them. Particularly those of Governor Jones, holding him up as an example for young men, who leaving their native parishes, and becoming prosperous in other places, never forget their old home. Pointing, as he well might, with pride, at the completeness of the beautiful church in which we

CANADIAN CHURCHMAN.

[April 12, 1906.]

were gathered, the rector told his people that the late Governor contributed nearly seven hundred dollars towards its erection; that he yearly gave a handsome amount to the rector of Weymouth, and frequently sent contributions towards the Cemetery Fund. This is why we claim A. G. Jones as a parishioner; for these annual donations, for the generous hospitality of Bloomingdale and Government House, where for all these years he was the host of the rector and Synod delegates when in Halifax, and why for years he was elected one of Weymouth's delegates to the Synod. Well may it be said, that at the close of a long, and useful life, "honour, love, obedience, troops of friends," were his, and in old St. Paul's, Halifax, and St. Peter's, Weymouth, the name of Alfred Gilpin Jones will be as green as the shamrock.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—The following are the Bishop's public engagements up to 22nd inst.—Good Friday, April 13, preach in Cathedral, 11 a.m., Confirmation, Montmorency, 7.30 p.m. Easter Day, April 15th, celebrate the Holy Communion, Cathedral, 11 a.m., and preach at Evensong. Tuesday in Easter Week, April 17th, travel to Montreal. Wednesday, April 18th, attend meeting of the House of Bishops in Montreal. Thursday, April 19th, return to Quebec. Sunday, April 22nd, (1 after Easter), celebrate the Holy Communion, Cathedral, 11 a.m. Leave by Halifax Express, 5 p.m., en route for England.

On this date the Bishop, accompanied by Mrs. Dunn, will (D.V.), leave Quebec for Halifax, in order to catch the Allan liner "Victorian," which sails on the 23rd inst. (St. George's Day), for Liverpool. The Bishop hopes to return at the latest by the same ship, leaving Liverpool on Thursday, June 7th, and arriving at Quebec on Friday, June 15th. The Bishop thus hopes to be present at the closing of King's Hall, Compton, on Tuesday, June 19th, and at the Public Convocation of Bishop's University, Lennoxville, on Thursday, June 21st, after which he expects to proceed at once to the Gaspé Coast and the Canadian Labrador, and the Magdalen Islands. Thus the Bishop will spend the latter part of June, the whole of July, and part of August in Confirmations, and in holding his annual visitation of the Gaspé District.

The Bishop is desirous of calling the attention of all Church people throughout the diocese to the fact that from time immemorial it has been the custom to present the Easter offerings to the rectors and missionaries of the various parishes and missions. The Bishop trusts that all will bear this in mind, and that generous offerings may be made on that day, each one giving according to his or her ability.

The annual public meeting of the Diocesan Church Society was held in the Cathedral Church Hall, on Thursday evening, March 8th, when two excellent and very helpful addresses were delivered by Mr. Lansing Lewis, of Montreal, and the Lord Bishop of Huron. There was a good attendance. The Bishop of the diocese presided.

At a special meeting of the Diocesan Board, held on Wednesday, February 28th, it was agreed, subject to certain canonical conditions, to accept the offer of the congregation of St. Barnabas, North Hatley, and to create at North Hatley, a new mission, to be taken out of the Mission of Waterville. And subject to the same conditions the Bishop nominates the Rev. J. J. Seaman, B.A., to the new Mission, and also nominated Mr. Seaman's brother, the Rev. W. F. Seaman, B.A., to the Mission of Grand Mere. It was further agreed that the Bishop should seek another missionary for work on the Lake St. John Railway, and that this missionary should, for a time, take the place of the Rev. J. J. Seaman, at Grande Mere until his brother can be spared from Bishop's College, Lennoxville, in order that the Rev. J. J. Seaman may commence his work at North Hatley on May 1st.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—St. George's Cathedral.—On Sunday morning, April 1st, Bishop Mills preached an appropriate sermon suitable to the season of Lent.

The Lord Bishop of Ontario opened the Lenten season of reflection in this cathedral by a heart-

to-heart talk with the congregation. Upon the plea of opponents against fasting, that our Lord does not command it, the Bishop said the same argument might be brought concerning prayer. Christ implied both when He said, "when ye fast," and "when ye pray." The Church scriptural in all her teaching, lays down no hard and fast rules regarding fasting, but only prayers for grace to use the abstinence needed to subdue the flesh to the Spirit. To say as some nervous ones do, that we should not observe Lent because the Roman Church does so is absurd. We might as well give up every good thing which we have in common with the Roman Church, and whose adoption and use were increasing. He did not at all approve of the practice often indulged in of advertising a particular kind of Lent-keeping, such as abstinence from smoking or sweetmeats, especially when indulged in eagerly up to midnight of Shrove Tuesday, and resumed gluttonously on Easter Sunday. "Then," said the Bishop, "I've been during Lent in churches so dreary, and at services so gloomy, that you'd think the congregation were at a perpetual funeral. The clergyman's sermon sounded like an oration over his own dead body. Thank goodness we haven't anything like that in this Cathedral. Lent should be a time of gladness for every true Christian, when he may have an opportunity of drawing nearer to God, and of reviewing, inspiring and exalting his life, strengthened and renewed by the example of our Saviour."

The Rev. Dr. Stone, of Chicago, will preach the sermon at the opening service of the Diocesan Synod in the Cathedral. The service will be held on Tuesday, June 12th.

St. James'.—Mr. J. Bilkey, of Toronto, has been appointed to the assistant-curacy of this church.

Portsmouth.—St. John's.—On Sunday evening, April 1st, the Bishop of the diocese preached to a large congregation.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—St. Margaret.—On Tuesday evening, April 3rd, a meeting was held for the purpose of organizing an athletic association in connection with this church, and which will be affiliated with the Anglican Amateur Athletic Association of this city. The election of officers resulted as follows: Hon. Presidents, Rev. W. P. Garrett, Messrs. J. W. H. Watts, C. H. Snow, Sr., and J. H. Flatters; President, Mr. H. T. Pritchard; First Vice-President, Mr. J. H. Flatters; Second Vice-president, Mr. H. W. Watts; Secretary-Treasurer, Mr. A. V. Brown; delegates to Central Organization, Messrs. E. B. Daykin, A. V. Brown, and J. H. Flatters. The following were nominated for the Executive Committee, which shall consist of six members, the election of which will take place at the next regular meeting: Messrs. E. B. Daykin, F. Turnbull, W. Pritchard, J. Cox, F. Andrews, George P. Andrews, W. Wyman, Howard Glen, J. Donaldson, F. Sparks, and R. Donaldson. There was a large attendance at the meeting, and much enthusiasm was shown by those who were present.

St. Luke's.—An athletic association was organized in connection with this parish on Wednesday evening, April 4th, in the school-house. It was of a most enthusiastic character. The election of officers resulted as follows:—Hon. Presidents, Rev. W. A. Read, Mr. Stewart McClenaghan, Mr. J. W. Wright, President, Mr. Ward; First Vice-President, Mr. Graham; Second Vice-President, Mr. James McClenaghan; Secretary, Horace Wright; Treasurer, W. George Davis. The following were nominated for the Executive Committee, which shall consist of six members, the election of which will take place at the next regular meeting: Messrs. H. Hawkin, J. Watters, G. Pritchard, B. Rathwell, W. J. Hall, Mr. Lowe, H. Cheetham. After the nomination and election of officers, Mr. Roy, president of St. George's Association, gave an interesting lecture on the Central Organization, which was warmly applauded. About twenty-five boys were present, and all hope for success in the future welfare of the Parochial and Central Associations.

The Rev. J. Cooper-Robinson has been ill in Ottawa, where he went before leaving for Japan. Owing to his illness, Mr. Robinson will not be able to return to the foreign field until next June, which will be several months later than was at first expected.

(Continued on Page 249.)

[April 12, 1906.]

Missionary

EDITORIAL

We are pleased to be readers an interesting account of the Student held at Nashville, Tenn. man at this convention, which contains every college and university entered himself for mission ago, and was about to tion with the Y.M.C.A. and has since been Western prairies and i tains. Mr. Irving poin servative methods of women. There is no declamation, no playin pathies of youth, and n sibilities of foreign w forth of facts is held be the honest as well of promoting the caus to set forward. In t right.

We can learn son student friends in the work. If the mission: England in Canada i must proceed along ra of the Anglican Churc in any cause. They manufactured enthusi explosions. They will pose until their confic and confidence can be their intelligence and before our people th of our missionary ap them that we have stewardship over the to their representativ to be shown, in a wa necessary, the demar makes upon them. serious education the based on fact and d

The "Canadian Ch of service to the Ch sionary enterprises, without some succes information that has It has endeavoured straightforward narr dent that the unade our West is the very the most enduring fellow-Churchmen. Department for th obvious that there : effort as this. We we do not possess. tive some one will nishing the inform: journalism is not of would permit send: the spot to investi are going to retain Church public in ought to take a day what has been and be performed with it will be the mo year. We have 1 readers some val dioceses, and hav Bishops, Archdeacc in the hope that v striking evidence t is useless to expe to go on indefinite

Missionary Department

EDITORIAL NOTES.

We are pleased to be able to present to our readers an interesting account of the recent convention of the Student Volunteer Movement, held at Nashville, Tenn. Mr. Irving was chairman at this convention of the Canadian delegation, which contained representatives from every college and university in Canada. He volunteered himself for missionary work some years ago, and was about to sail for India in connection with the Y.M.C.A. when he was taken ill, and has since been seeking health on the Western prairies and in the Adirondack Mountains. Mr. Irving points out the sane and conservative methods of these young men and women. There is no fuss and no hysterical declamation, no playing upon the tender sympathies of youth, and no belittling of the responsibilities of foreign work. The sober setting forth of facts is held by these young people to be the honest as well as the most effective way of promoting the cause they so earnestly desire to set forward. In this they are undoubtedly right.

We can learn something from our young student friends in the methods of promoting our work. If the missionary work of the Church of England in Canada is to grow and endure it must proceed along rational lines. The members of the Anglican Church are not easily stampeded in any cause. They have really little use for manufactured enthusiasm and "spell-binding" explosions. They will not act to any great purpose until their confidence has been fairly won, and confidence can be won only by appealing to their intelligence and reason. We have to lay before our people the why and the wherefore of our missionary appeal. We have to show them that we have been exercising a wise stewardship over the trust they have committed to their representatives, and above all they have to be shown, in a way capable of verification if necessary, the demands which the mission field makes upon them. It is a campaign of sober, serious education that is needed—an education based on fact and definite information.

The "Canadian Churchman" is anxious to be of service to the Church in furthering its missionary enterprises. It has sought, and not without some success, to lay before its readers information that has not been available elsewhere. It has endeavoured to stir men by a plain, straightforward narration of facts. It is confident that the unadorned tale of conditions in our West is the very best, the most stirring and the most enduring appeal that can be made to fellow-Churchmen. It has opened a Missionary Department for this very purpose. But it is obvious that there are two parties to any such effort as this. We cannot publish information we do not possess. If the press is to be effective some one will have to co-operate in furnishing the information at its source. Church journalism is not of that remunerative type that would permit sending a staff representative to the spot to investigate first hand. Now, if we are going to retain the interest of the general Church public in Western missions some one ought to take a day off and write an account of what has been and what is to be done. If this be performed with skill, we venture to say that it will be the most telling day's work of the year. We have been able to lay before our readers some valuable articles from Western dioceses, and have been corresponding with Bishops, Archdeacons and other Church leaders in the hope that we may soon have still more striking evidence to lay before the Church. It is useless to expect our twelve hundred clergy to go on indefinitely repeating the platitudes put

in their mouths. We want to furnish them with the information that will stir them and make their advocacy a matter of personal interest, conviction and enthusiasm.

We trust that the children of the Canadian Church will give a good account of themselves in their Easter offerings for Missions. Children are naturally interested in children, and it ought to be an easy matter to make our Indian schools and their scholars appeal very strongly to the little ones. In promoting these contributions we ought to be exceedingly careful to base our appeals on sound ethical principles. Have we made a great point of breaking our record last year? Have we suggested that our schools should not be outdone by their neighbours? Have we been suggesting that a specially good contribution will be rewarded by special mention? These are not idle questions, for, despite our position as spiritual leaders, we are prone to keep an eye upon the earth. Give the children the best and highest motives, and trust to their efficacy.

We most sincerely trust that the services which culminate with Easter may have been richly blessed to the spiritual upbuilding of our people throughout the country. If the clergy have felt strongly the privileges of the occasion, and have really placed themselves at the service of their Master, then the days and weeks have been blessed indeed. May all go up to the Holy Communion on Easter Sunday filled with the joy and truth which the day sets before us, and may the strength we have gained be employed hereafter in useful service for Christ.

A BLACKFOOT PRAYER BOOK.

We are in receipt of an interesting publication but recently issued. It is the first instalment of the Book of Common Prayer printed in the Blackfoot syllabic characters, and consists of the Order for morning and evening prayer, minus the Psalms and Canticles. The Blackfoot Indians in common with all the Indian tribes with one exception had no means of communication by letter except by crudely drawn pictorial representations of that which they intended to convey. Some six years ago three Missionaries of the Diocese of Calgary, namely, Ven. Archdeacon Tims, Canon Stocken and Canon Hincheliffe succeeded in adopting and revising the syllabic system that has been for a good many years in use among the Crees, so that it would suit the syllables in use among the Blackfeet, and at the same time simplifying it greatly. They, with the aid of Christian converts have been instrumental in the translation work necessary so that practically the whole Prayer Book is now translated. It has not, however, all been transcribed in Syllabics. Archdeacon Tims and Canon Stocken, who are mainly responsible for the present work, have sent out this beginning, which will be followed by a second pamphlet containing in addition to the present contents, the Litany, the Order for Holy Communion, for Baptism and a selection of hymns. In this manner the Indians will become more and more able to read for themselves and at the same time will be able to supply corrections from time to time, which those interested will be able to revise where necessary. When this is done then the whole Book of Common Prayer will be issued in a permanent form. The actual mechanical work of printing has been done by the Indian boys of St. Dunstan's School, Calgary, of which Rural Dean Hogbin is principal.

Some years ago a small font of Blackfoot characters was purchased and a syllabarium with the Lord's Prayer in Syllabics was printed; later on a diocesan press was established in connection with the Indian industrial school already referred to. Those interested in the production of this work find their printing facilities too limited and are seeking a grant from the S.P.C.K., which will probably be made, to extend their operations. As soon as the Prayer Book is completed it is intended to print in the Syllabic characters the "Readings from Holy Scripture in the language of the Blackfoot Indians," which was printed by the Society in Roman characters about 1890. This will be followed as soon as possible by the four Gospels complete.

THE UNIVERSITY AND MISSIONS.

By George Irving, B.A.

The great Bismarck once said "What you would do for a nation, do for its colleges." Could we not with equal truth say: "What you would do for a Church, do for its students." The Student Volunteer Movement for Foreign Missions is an organized effort to do a very definite thing for our universities and colleges. In 1886 there met on the invitation of D. L. Moody, at his boys' school Mt. Hermon, Mass., the first International Student Christian Conference ever held, with 251 delegates from 89 colleges in all parts of the United States and Canada. It was on that occasion, as men spent long hours in prayer before their open Bible, that just 100 men decided to make it their purpose to become Foreign Missionaries. Soon it was found desirable, in order to perpetuate this awakened interest in Missions, to have secretaries travel to communicate this new impulse to all our colleges. In order to systematize this effort the Student Volunteer Movement, as it has now come to be called, was organized in 1888. In the twenty years since that date the names of 2,953 persons stand on the roll of the Movement as having sailed to foreign posts. To show how this Movement gains in momentum 1,000 of these sailed during the past four years. The objects of the Movement are four-fold: (1) To lead students to a thorough consideration of the claims of Foreign Missions upon them as a life work; (2) to foster the purpose of all students who decide to become foreign Missionaries by helping to guide and to stimulate them in Mission study and in work for Missions until they pass under the immediate direction of their Mission Boards; (3) to unite all volunteers in an organized, united movement; (4) to create and maintain an intelligent, sympathetic, active interest in Foreign Missions among students who are to remain in the home field, in order that they may back up this great enterprise by their prayer, their gifts, and their efforts. Thus it will be seen that this Movement is not a Missionary Society or Board in the sense of being an organization to send out Missionaries. It is rather a recruiting agency for the different Mission Boards. Its highest ambition is to serve the Church. Its work is carried on under the direction of an executive committee which employs an office staff and a force of travelling secretaries, who aim to visit every institution of higher learning on this continent at least once a year. This Movement has not been satisfied to remain in North America, but it has stimulated the organization of similar Movements in Great Britain, South Africa, France, Switzerland, Germany, Holland. A member of the Executive Committee of the North American Movement organized the Volunteer Movement among the universities of Australia and New Zealand in 1896. Thus there are Volunteer Movements organized in all parts of Christendom. One of the most significant steps in the enterprise of world evangelism was the transplanting by officers of the North American Movement of the Volunteer idea to the schools and colleges of the Levant, India, Ceylon, China and Japan. As the result of this the Christian students of the East join hands with the Christian students of the West in the effort to establish the Kingdom of Christ in all the world. One thing that has given great definiteness to this Movement has been the fact that every one of its travelling secretaries has been a volunteer; that is, they have made definite their purpose to become foreign Missionaries by signing a declaration which reads: "It is my purpose, if God permit, to become a foreign Missionary." Every volunteer signs one of these cards, which are kept at the head office in order to supply information to the Mission Boards regarding the available supply of Missionary candidates. Once every student generation—that is, every four years—a convention is held. The last Volunteer Convention was held in Nashville, Tenn., February 28th to March 4th. There were gathered from 700 different institutions of higher learning 4,000 young men and women, the flower of our colleges, who considered for four days the world-wide interests of Christ's Kingdom. No one could listen to the grand old Coronation hymn, "All Hail the Power of Jesus' Name," and look into the eager earnest faces of these young collegians, without having his faith strengthened in the ultimate and speedy victory of the King's Army. Besides the student delegates there were present some hundreds of the leading editors of religious journals, prominent educators, returned Missionaries and fraternal delegates from Great Britain, Germany, Holland, Japan, China, India and Ceylon. Many things impress one at such a gathering as this. Perhaps the most outstanding characteristic of the convention was its definiteness and lack of effervescent emotionalism. This great body of

Upon the
our Lord
the same
prayer.
when ye
scriptural
and fast
for grace
the flesh
ones do,
cause the
might as
e have
d whose
not at all
in of ad-
ing, such
reemts,
to mid-
l gluten-
ie Bishop,
reary, and
the con-
eral. The
ation over
e havent
ent should
Christian,
drawing
ng and ex-
ed by the

preach the
Diocesan
will be held

ronto, has
y of this

y evening,
reached to

Ottawa.

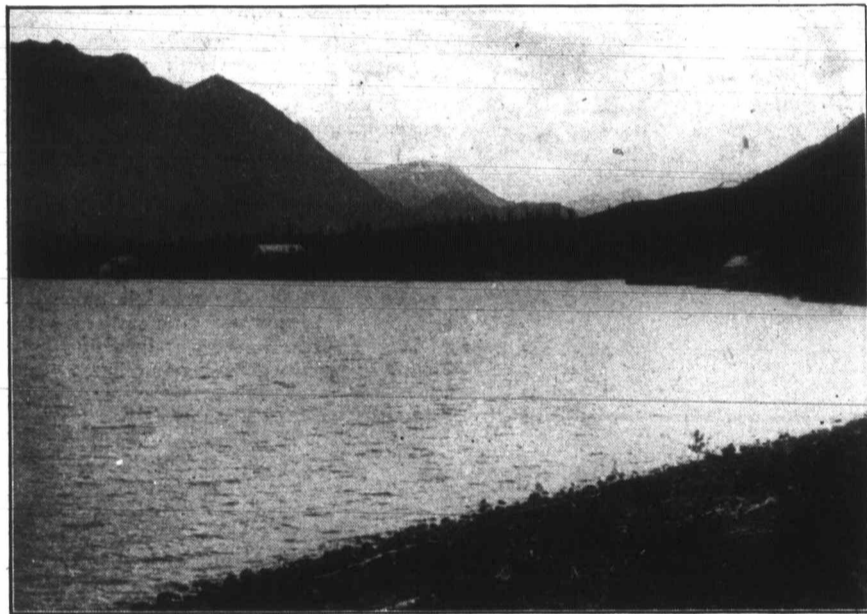
y evening,
purpose of
connection
filiated with
ociation of
alted as fol-
P. Garrett,
Sr., and J.
chard; First
econd Vice-
y-Treasurer,
al Organiza-
own, and J.
minated for
ll consist of
ll take place
E. B. Day,
J. Cox, F.
V. Wyman,
Sparks, and
large at-
much en-
vere present.
i was organ-
Wednesday
use. It was
e election of
Presidents,
enaghan, Mr.
; First Vice-
ice-President,
ary, Horace
is. The fol-
ecutive Com-
members, the
he next regu-
Watters, G.
Mr. Lowe, H.
id election of
George's As-
ture on the
warmly ap-
were present,
re welfare of
tions.

as been ill in
ing for Japan.
n will not be
til next June,
than was at

men and women came together for the definite purpose of hearing reports of progress of Missionary effort and the need of the different fields, as well as to receive inspiration and power to undertake tasks commensurate with these needs. This purpose was never lost sight of. No time was lost in the beginning by formal, and often worse than useless, addresses of welcome. Across the rear of the platform, between the flags of Canada and the United States, was stretched a map of the world, showing the unevangelized regions, and right over it in great bold letters stood out the watchword of the Movement: "The Evangelization of the World in this Generation." Some doubters who saw this battle cry for the first time judged it to be a piece of presumption, but no one who has fairly faced the facts of the resources of the Church in men, money and spiritual power, can fail to see the possibility and urgency of realizing this watchword. There was no applause or handkerchief waving which so often mars the effectiveness of large religious gatherings; men and women acted as those who have serious business to consider and a solemn duty to perform. But we would not give the impression that the sessions were characterized by artificial solemnity. Occasionally the most impressive speakers made clear some point by relating a humorous incident. One Canadian student said on returning to his college: "I went to Nashville with a prejudice against Missions and Missionaries. I expected to hear exaggerated statements and an appeal to unhealthy emotionalism, but I failed to see or hear one thing with which I could find fault." Only a comparatively small proportion of the delegates were volunteers. While one of the avowed objects of the Convention is to so present accurate information regarding the Missionary enterprise that some will see it to be their duty to enter this service, there was

in the opinion of well-informed Missionaries, is in the beginning of a great and rapid transition. One prominent Missionary in China, who has but recently returned to his field after eighteen months in this country, was reported as saying that conditions have changed more in China during the past year and a half than in the preceding fifteen years. A new national life is stirring China. Shall her new life be Christian? The recent experiences of the Young Men's Christian Association in the Japanese Army is perhaps the most significant occurrence in the Missionary annals of the far East. While Buddhist priests were refused permission, in many cases, to accompany the Army to the front, the Association was literally embarrassed by the appeals from the Imperial authorities to send out secretaries with the soldiers. At every military station of any importance Associations were equipped in tents and buildings provided by the Japanese authorities. Here everything possible was done to meet the needs of the men. It is a striking fact that the most popular feature of the equipment was not the barber shops and the entertainments, though these were well appreciated, but the religious meetings and Bible classes. Often extra meetings had to be held at the request of the men. The one million young men who have been in the Army will go back to every post and station of life in Japan with favorable impressions of the Christian religion and with old prejudice gone forever. This will give a unique opportunity to preach Christ to a vast multitude who are now willing as never before to listen to the Gospel of the Nazarene. This in itself presents an opportunity which should call out every available resource of the Church. Japan at one bound almost, has attained a prominent place in the sisterhood of nations. As the cablegram received at the Convention from the Young Men's

the travelling secretaries of the Movement gave the simple story of his own decision to be a Missionary and his experience in carrying out his purpose; how his father hearing of his decision refused to continue to support him in college; how he, who before had money and servants, had to work in kitchens and stable to keep himself in college. "My father died," he said, "without giving his consent. Since making my decision the family fortunes have failed and I shall have to live on one half a Missionary's salary in order that I may help support my mother and sister at home." With a voice choked with emotion these words were spoken straight to the hearts of all present. As the vast audience stood, the role of honour, the names of those volunteers who had died on the field during the past four years, was read. This made vivid the cost of the Missionary enterprise in human life. Then all the volunteers present who expect to sail within the present year were asked to state in a sentence the field to which they were going and one reason for becoming a Missionary. It was highly instructive to hear the appeals that led different persons to form the Missionary purpose. Mr. R. E. Speer gave the last ringing appeal for complete devotion to Jesus Christ and His service and the Fifth International Student Volunteer Convention was over. What are a few of the results of such a meeting: (1) Responsibility for the world's evangelization has been laid on the hearts of those who are not only the Church's leaders of to-morrow but in a large measure the leaders to-day; (2) the whole world cannot but be impressed with the spectacle of normal students offering themselves and their means to fulfil Christ's great purpose; (3) the faith of the Church must be strengthened and she is challenged to greater achievements by this offering of young life; (4) not only will the work on the



Conrad City, on Windy Arm, Selkirk Diocese (Yukon). Taken in 1905.



The Camp at the Silver Quartz Mine on Windy Arm, Selkirk Diocese (Yukon).

no attempt to bring students to a hasty and immature decision. The policy of the Movement has always been to ask intending volunteers to think the matter over prayerfully before deciding. In fact, representatives of some of the Mission Boards suggest that the Movement has become too conservative and cautious in this matter. What was a surprise to some, at least, was that no public opportunity was given for any one to declare his purpose to become a foreign Missionary. The statesmanlike manner in which the actual conditions and difficulties, both in the foreign field and at home, were frankly stated, was impressive. It did us all good to hear Sir Mortimer Durand, British Ambassador to the United States, who has also served in the diplomatic corps in Persia and India, give his testimony as a diplomat to the real service rendered by Missionaries to the different countries where he has served. The Hon. John W. Foster, ex-Secretary of State of the United States gave very emphatic endorsement to the work of Missionaries that he has known in the field. These addresses from other prominent laymen presented non-professional evidence, which is always valuable. Dr. Zwemer, of Arabia, one of the foremost Missionary authorities on Islam, stirred the hearts of all present by his clear statement of the needs of the 200 million of the Mohammedan world. This is a field that the Church of Christ has barely touched as yet. Surely the time has come when Jesus Christ should be preached to the followers of the false prophet. The word brought from many lands that doors stand wide open before the Church made an urgent call for immediate effort. This was especially true of China and Japan. China,

Christian Association of Japan read: "Japan is advancing but whither?" These, and the great fields white already to harvest in all Mission lands, call upon the Church to make heroic efforts that Jesus may see of the travail of His soul and be satisfied. While no attempt was made to minimize the difficulties before the Church in the performance of her world Mission, the major note of each session, which increased as the Convention drew to its close was, confidence of certain triumph in Jesus' name. Donald Fraser, of Edinburgh, the Missionary statesman of Livingstonia, Africa, who has spent ten years in that field, materially deepened this conviction. One could not help but feel that the phrase "Unswerving trustworthiness in the minutest detail," which he employed speaking of Livingstone, applied also to himself. He has all the Scotchman's love for plain truth and hatred of half truth and exaggeration. His were messages of hope and call to deeper consecration to our tasks. When R. E. Speer had finished his masterly address, "The Non-Christian Religions Inadequate to the Needs of Men," no one could fail to realize that the great non-Christian religions fail utterly to meet the intellectual, social, moral and spiritual needs of their followers. Very naturally the gathering reached its highest point of power on the last day. The Sunday morning sermon, which at the last Convention was preached by the late Bishop Baldwin was delivered by Bishop Thoburn, of India, assisted by Bishop McDowell. These were clear appeals for deeper spiritual life and more earnest service. The closing session, which was free from any attempt after dramatic effect, could not fail to be impressive. One of

foreign field be hastened, but as an inevitable consequence of this our home ministry will be enriched by those who have heard the call of the heathen but are providentially hindered from going themselves. As the Church broadens its borders it is bound to become stronger at its base; (5) above all an irresistible apologetic of the Divine power of Jesus Christ has been presented by what He has done in Mission lands and what He has accomplished among the students of North America and the world.

"All hail the power of Jesus' name
Let Angels prostrate fall
Bring forth the royal diadem
And crown Him Lord of All."

THE DIOCESE OF SELKIRK. (Yukon Territory.)

The traveller to the Yukon crosses from Skagway on the coast over the mountains by the little railway which runs a hundred miles into the interior terminating at the town of Whitehorse. About half way on this line, the town of Carcross is passed. This place formerly known as Caribou Crossing, has been occupied by Bishop Bompas for five years. Here he established an Indian school and carried on work among the Indians of that district as well as ministering to the wants of the few white settlers. Through the generosity of the Woman's Auxiliary a neat little church has been built and close beside it is

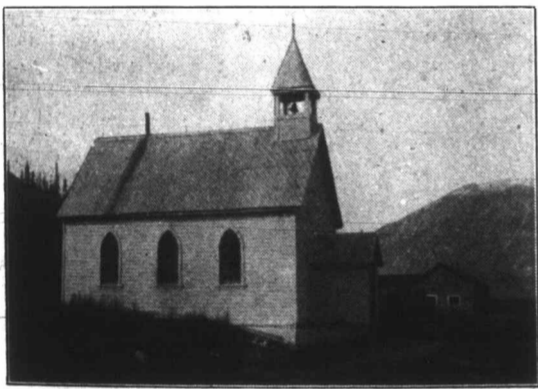
the Episcopal residence North. This edifice is the characteristics of the lives there. Up till last not only as a school cost only \$150, bought who used it as a road bunks and beer, and might be obtained for Ridley points out that who think the Mission visit Bishop Bompas' lives here and does a work amongst both in the little church organ taking an interest in an Indian has reason to sense of Mrs. Bompas especially. She is always cheerful. Near the church school, of which Miss I its inception. Miss I engaged as teacher. ture Bishop Bompas funeral ceremony over the school who died la She was the daughter Forty Mile district an children of the school on one side of the white people of the v other. The little In pretty spot overlookir mer a blind Indian School. She was brot little Salmon district Horse that her eyes t two resident medical incurable. For two c been able to see. By her way through the accompanying her frien to place. The acco after she had been w



St. Saviour's Church Bompas' Epis Selkirk

Stringer and cloth supplied by the Wo she was taken by he School. It was hoj the school, but she friends that she ha them. She is perh the Yukon Territe operators near whe cation that he had dians in general b poor blind girl, an \$10. There are a Selkirk Diocese, o be taught in the l were provided. I dian children to an day school, althou great benefit to sc ested in the India be helped much n in the boarding s Yukon the expens Government does the way of a per child that is taugh in the year but tl proper carrying o the school at Ca has Indian day se Moosehide and probably chose C because it was one Territory. It is a original Diocese ed he retired in part. When he charge of the ne dreamed that wil mote district woi

the Episcopal residence of the "Apostle of the North." This edifice is unpretentious in its appearance, conforming in this respect to one of the characteristics of the Sainted Bishop who lives there. Up till last year this house was used not only as a school but also as a church. It cost only \$150, bought from its former owner, who used it as a road house, where beds and bunks and beer, and substantial meals besides, might be obtained for a consideration. Bishop Ridley points out that it might be well for those who think the Missionary lives extravagantly to visit Bishop Bompas' home. Mrs. Bompas also lives here and does a great deal of energetic work amongst both Indians and whites, playing the little church organ at services Sundays and taking an interest in all that is going on. Many an Indian has reason to thank God for the presence of Mrs. Bompas too in times of illness especially. She is always on hand to help and cheer. Near the church is the Indian boarding school, of which Miss Ellis has had charge since its inception. Miss Hutchison has been lately engaged as teacher. In the accompanying picture Bishop Bompas is shown performing the funeral ceremony over one of the Indian girls of the school who died last summer of consumption. She was the daughter of the former Chief of the Forty Mile district and was beloved by all. The children of the school are seen with Miss Ellis on one side of the Bishop, while some of the white people of the village are standing on the other. The little Indian burying ground is a pretty spot overlooking Lake Marsh. Last summer a blind Indian girl visited the Carcross School. She was brought by her father from the little Salmon district on the Yukon to White Horse that her eyes might be examined by the two resident medical men who pronounced her incurable. For two or three years she has not been able to see. By means of a stick she finds her way through the woods along the trails accompanying her friends as they travel from place to place. The accompanying picture shows her after she had been washed and scrubbed by Mrs.



St. Saviour's Church (the Cathedral) and Bishop Bompas' Episcopal Palace, Carcross, Selkirk Diocese (Yukon).

Stringer and clothed in an entirely new outfit supplied by the Woman's Auxiliary, after which she was taken by her father over to the Carcross School. It was hoped that she might remain in the school, but she became so lonely for her friends that she had to be allowed to return to them. She is perhaps the only blind Indian in the Yukon Territory. One of the telegraph operators near where she lived stated on one occasion that he had not much sympathy for Indians in general but he did feel sorry for this poor blind girl, and felt sorry to the amount of \$10. There are a number of Indian children in Selkirk Diocese, orphans and others, who might be taught in the boarding school if the means were provided. It is impossible to influence Indian children to any great extent by means of a day school, although, of course, this may be a great benefit to some. It is felt by those interested in the Indians that the young people can be helped much more practically and efficiently in the boarding school. In a country like the Yukon the expense, however, is very great. The Government does something for the school in the way of a per capita grant for each Indian child that is taught for a certain number of days in the year but this grant is inadequate for the proper carrying on of efficient schools. Besides the school at Carcross the Church of England has Indian day schools at White Horse, Selkirk, Moosehide and Forty Mile. Bishop Bompas probably chose Carcross as a place of residence because it was one of the quietest localities in the Territory. It is a well-known fact that when the original Diocese of Athabasca was twice divided he retired in each case to the most isolated part. When he crossed the mountains to take charge of the new Diocese of Selkirk he little dreamed that within a very few years this remote district would arouse so much attention in

all parts of the world and that thousands of people would flock into it, but such was the case. Archdeacon Macdonald has expressed his gratitude that before the advent of the white man in numbers the Indian tribes of a great part of the district had been practically Christianized. Those who have studied the Indian question most closely can plainly see that the moral condition of the Indian is not improved by the advent of the white man in large numbers. The Christian In-



Bishop Bompas performing the Funeral Ceremony of an Indian Girl who died in the School at Carcross.

dian, who is most remote from the civilizing or uncivilizing influence of the white man, is, as a rule, most Christ-like. This does not mean that there are not many good and Christian men amongst those who inhabit the Yukon fields, but it does mean that there are some who seem to delight in the degradation of the Indian. As Bishop Bompas chose a remote part when he went to Selkirk Diocese so he thought he was choosing a remote part when he went to Caribou Crossing, but during the last two years many miners have been attracted to the southern part of the Territory. Rich quartz silver ore has been discovered within a few miles of Bishop Bompas' home. Some of the mines that have been developed seem likely to rival the rich deposits found in the Cobalt district. Experts from many parts of the world have visited this district and all agree in declaring it to be one of the richest silver deposits in the world. Last summer a great deal of prospecting was done and also several of the mines were developed to a considerable extent. One company spent \$250,000 in building a tramway from the lake front to the mines, five miles up the mountain. Colonel Conrad of the same company, who recently passed through Toronto is reported to have stated that he has floated a million and a half dollars for the purpose of erecting a smelter in that district and the transfer of ten groups of mines for five million dollars is also reported. In this and in other ways several of the companies have shown their confidence in the future of the mines. Without doubt thousands of people will visit the



A Blind Indian Girl at White Horse, Selkirk Diocese (Yukon).

vicinity and many of them will locate in different parts of the district. At a place called Conrad City streets have been surveyed for a town site and a good deal of building is now in progress. The Church of England has procured two lots in a central location, and Mr. W. D. Young has already gone to Conrad to open up a reading

room and possibly an hospital. Church buildings will probably be erected this coming summer and it is expected that an ordained man will be placed in charge of the new Mission. This is only one of several places that will, no doubt, come into prominence in that vicinity in the near future. Conrad is situated on Windy Arm, which is an Arm of Marsh Lake running into the Mountains, so-called because the wind blows so constantly. The place can be reached by water and is only twelve miles from Carcross. At the present time pack mules are used for carrying provisions from the water front to the mines where operations are carried on by means of tunnels running into the solid rock. Three shifts of eight hours each are employed, and the men live in tents or in a stone house recently erected quite close to the mouth of the mines. This place referred to is the Montana mine, which has been developed more than any of the others. This mine is situated so high up in the mountains that the snow never melts altogether in the summer time, and in the accompanying view taken of the camp a glacier is shown which remains, of course, throughout the year. The ore so far has been carried down to the water front on the backs of the mules and sent out to the smelter to the Pacific coast, but within a year it will, no doubt, be carried down on an aerial tramway to the smelter to be erected probably on the lake front or possibly on the lake at Carcross. In the adjoining picture Conrad City is shown as it was last summer, but this spring many hotels and offices and stores and other buildings have sprung up as if by magic. It is a matter of gratification that the Church of England is on hand and that every thing will be done that is possible for the advancement of the work amongst the miners and others of that locality.



J. W. Parkin, Photo.

Arthur E. O'Meara.

Bishop Stringer has mentioned the need of funds for the reading room and hospital as well as a place of residence for the Bishop some place in the diocese. Members of the Woman's Auxiliary have kindly contributed towards the reading room. Conrad City is only one of several places in that vicinity that may come into prominence during the coming summer.

The announcement has just been made that at the urgent request of the Bishop of Selkirk Mr. A. E. O'Meara is giving up his law practice to begin missionary work in some of these needy fields. Many will follow with prayerful interest the further development of the work in Selkirk Diocese.

MR. ARTHUR E. O'MEARA, B.A.

It will be of interest to our readers to know that, in answer to an earnest appeal from the Rt. Rev. Dr. Stringer, Bishop of Selkirk, in the Yukon district Mr. Arthur E. O'Meara, B.A., barrister, of the city of Toronto, has arranged to leave the practice of law and enter the ministry of our Church, proceeding to the West with Bishop Stringer early in May. It is intended that, at first, Mr. O'Meara will be engaged in assisting the Bishop to open up Missionary work in the mining settlement at Windy Arm, between Skagway and White Horse. Bishop Stringer feels that, in all likelihood, during the coming summer, a town of considerable importance will be built up at, or near, this point. Mr. O'Meara is the son of the late Dr. O'Meara, for many years rector of Port Hope. His brother was the late Dean of Rupert's Land, so prominently known in Church circles in the early years of the

North-West. Two other brothers are also in the ministry, the Rev. Charles O'Meara, rector of Trinity Church, Monroe, Mich., and the Rev. T. R. O'Meara, rector of Trinity Church, Toronto, who has lately been appointed Principal of Wycliffe College. Mr. O'Meara is an honour graduate in classics of the University of Toronto and also won the scholarships during his course at Osgoode Hall. He has been very closely identified with the Ontario Lord's Day Alliance in which he has taken a very active part, having been entrusted with the care of the case which, three years ago, was referred for argument to the Privy Council. He has also been very actively connected with the Upper Canada Tract Society, acting as a member of its Governing Board for many years. Mr. O'Meara has also been a most helpful member of the Board of the Canadian Church Missionary Society, since the inception of that movement. His many friends in the East will follow Mr. O'Meara in his new life and work among the miners and settlers of the great Yukon Territory with the greatest interest. Mr. O'Meara's wife and family will not accompany him to the West, but will remain in Ontario for at least the summer months. It is hoped that they will be able to accompany Mrs. Stringer when she joins her husband in the Yukon some time during the coming autumn.

COLUMBIA COAST MISSION.

First Official Report.

Mr. Antle, superintendent of the Columbia Coast Mission, makes the following report for the first eight months of his operations:—"It is with the work carried on in that district stretching North from Cape Mudge to Alert Bay that this report will deal. Church work.—It must be understood that in so large a district and with a population so varied in creed and nationality, it is very difficult to introduce Church work in the way of regular church services, and not always judicious even when possible. I have found by experience that it is never well to push church services upon people who are not prepared for them. When they are in a condition to be benefited, when they will ask for them. Nevertheless, regular church services have been held at the settlements of Quathiaski, Shoal Bay and Whale Town. At the last-named place I found it advisable to drop the services, for a time at least. At Shoal Bay I hold services whenever I can spend a Sunday there, and at Quathiaski—by far the largest settlement in the district—I have held regular Sunday services once in three weeks. On the first Sunday fifteen received Holy Communion, and the morning and evening services were largely attended, as many as 45 being present at our service in the Cabin Chapel of the Columbia. In the logging camps, a sort of irregular meeting is held for reading the Scriptures, prayer and singing. Sometimes this meeting is only semi-religious. These meetings are fairly well attended, and I have observed among the men a growing confidence in the Mission, and a greater desire for the services of the Church, and judging by the temper of the men at present, much better work may be done in this direction during the coming year. In the threefold capacity of clergyman, superintendent of the Mission, captain of the ship, it has been, and will be, extremely difficult—in fact, impossible—to give my whole attention to any one of them, and during the inauguration of the work it was necessary to give a large amount of my time to the secular side of the work. But I am confident that at no far distant date it will be possible to have an assistant clergyman who will be able to devote himself entirely to the religious side of the work. Literature.—This branch of the work is not so unimportant as it may seem. Though the men in the camps as a class are readers, and many of them intelligent readers, no regular provision had ever been made to supply them with literature until this Mission was started. And, though we have distributed tons of magazines, we have not been able to supply adequately the demand. I have suggested that an organized effort be made in each city to keep us supplied with up-to-date magazines, illustrated papers and books, but so far no regular effort has been made. We get a large number of magazines and some books, but not regularly, and a large quantity are entirely out of date and useless. We often get stacks of "Delineators," "Weldon's Ladies' Journal," and other fashion papers, of very ancient date at that, which, not being considered of any use as mental food to an able-bodied logger, are usually committed to the deep. I think that as the churches are apparently too busy with their own affairs to do this work, it is the duty of this Committee to deal with the matter. Medical.—It is through the medical work that the Mission makes its first appeal to the men, and though at first there was a reserve shown which amounted to almost a suspicion, that feeling has been overcome; and,

I think, I may now say that we have their entire confidence. The hospital at Rock Bay, which has been run jointly by this Mission and the Victorian Order, has been kept busy from the beginning. The arrangement between the Victorian Order and the Mission is as follows: The building is owned by the B. C. Mills, Timber and Trading Company, the Victorian Order is responsible for all the equipment of the hospital and appointment of the nursing staff, and the Mission is responsible for all running expenses, including salaries of the nursing staff and surgeon. Dr. Hutton has done splendid work, and the men regard him as a surgeon second to none on the Coast. The nurses, Miss Sutherland in charge, and Miss Franklin, assistant, have won the respect and confidence of all, and are as efficient and capable as the nursing profession can produce. The following is a report of the medical and surgical work on the ship and in the hospital, for eight months, ending December 31st, 1905—

First case treated on board "Columbia" May 14th, 1905. Hospital open for work July 5th, 1905.
Prescriptions dispensed (hospital) 228
Prescriptions dispensed (Mission ship)..... 334

Total 562
Operations performed (hospital) 856
Average number of days in hospital for each patient 13.8
Surgical cases treated in hospital..... 45
Medical 14
Gynaecological 3

Total number of patients treated in hospital 62
Total number of cases treated, including medical and surgical cases, dressing and teeth extractions 1,250

This work is so on the increase that it is almost impossible, with the present speed of the ship to make the calls necessary. It will, therefore, be necessary to as soon as possible instal a more powerful engine, which will not only enable us to keep up with work but lessen the danger to the ship. There are several conditions which are peculiar to this Mission, an account of which might well find a place here. I will deal with the most important, viz.:—In connection with the Columbia Coast Mission small boxes of first aid dressings have been left at the camps by the "Columbia." These contain pads of sterilized gauze pinned up in bleached cotton; a small box of boric acid (a non-poisonous, non-irritating antiseptic), absorbent cotton, and some bandages. As these become used up, the foremen are requested to notify the "Columbia," when the boxes will be re-stocked. Contact with the Indians.—Scattered along the coast there are Indian villages, and the white men come more or less in contact with them. I found many white men living with Indian women, without the sanction of the law or the blessing of the Church. I have been able to perform the marriage ceremony for three of these couples, and hope that now, as there are both registrar and clergyman on the coast, this evil will abate. But much more serious than this is the nefarious custom carried on by some of the Indians of selling their women for immoral purposes to the white men. The resulting effect on the general health of the men is a very serious consideration for us, from a medical standpoint, not to speak of its moral aspect. I am placing this matter before the Indian Department of the Government, and have reason to believe that something will be done in the way of policing the coast which will reduce, if not altogether eradicate, this shameful evil. In conclusion, I am deeply thankful to be in a position to congratulate this committee on the unqualified success, financially and otherwise, of an undertaking which not many months ago was looked upon by most people as an extremely hazardous venture, and by not a few, as impracticable and doomed to failure. Those of us who are closely connected with its inception cannot fail to have seen the hand of God moving in this thing to guide those who work, and to open the hearts of those who could help financially. But the work is only successfully begun: It is still to do, and the field opens up infinitely vaster than we could foresee. This committee will still have to push forward, to enlarge its borders, to occupy new ground, or better it had never begun the work. Failure is still possible if we are not willing to make energetic efforts to keep what apparently has been committed to us. It is work worthy of our best efforts, work of which the Church might do more if she would learn to obey the first Missionary order: "Heal the sick and say unto them, 'The Kingdom of God has come nigh unto us.'"

He who would be a great soul in future must be a great soul now.—R. W. Emerson.

A CHURCHMEN'S MISSIONARY ASSOCIATION IN THE DIOCESE OF COLUMBIA.

At the last meeting of the Ruridecanal Conference of Victoria Rural Deanery, a resolution was passed favouring the formation of a Missionary organization for men which would be educational rather than financial in its aims. A small committee was appointed to carry this into effect, and the meeting for organization was held on the first Tuesday in Lent in the schoolroom of St. Barnabas' parish. The Bishop of Columbia occupied the chair and entered into the scheme very warmly. The Rev. C. E. Cooper of St. Saviour's, Victoria West, gave a clear incisive address on "The Missionary Command," and Mr. Lindley Crease spoke on "The Layman and the Church's Mission." Mr. Crease dwelt on the limitations of the Clergyman's sphere in comparison with the sphere covered by the laity, and urged a closer attention to the claims of our city and country on the activity of Christian men. He pointed out the necessity for Christian men in politics, national, provincial, and civic, and showed how every circumstance of business as of other forms of life should be brought into touch with God and the Divine ideals. Both Mr. Cooper and Mr. Crease were listened to with the greatest attention, and their remarks enthusiastically received. The choir of St. Barnabas' then sang the beautiful Missionary hymn of Canon Ainger: "God is working His purpose out," which it is much to be hoped will appear in the "Book of Common Praise." Then the Rev. R. Connell moved the resolution of constitution, explaining that the idea of Missionary enterprise was to be interpreted in the widest sense as covering all the extensive activities of the Church which proceed from its intensive power. The Constitution is as follows: I. The name of the Association shall be "The Churchman's Missionary Association." II. The members of the Association shall be all male adherents of the Church of England who, recognizing the paramount importance of the Saviour's Missionary Command to "preach the Gospel to every creature" "to the Jew first and also to the Gentile," are willing and desirous to aid in promoting the ends of the Association, and in evidence thereof enrol their names. III. The object of the Association is to promote among the men of the Church primarily: (1) The quickening and fostering of the Missionary spirit, that every one may "feel his individual responsibility to obey the Missionary Command of Christ"; and (2) a sound and intelligent perception of the spiritual needs of the world, Jewish and Gentile; and the Association seeks to attain this object by (1) meetings at least quarterly for study and conference with prayer and thanksgiving; and (2) the reading and dissemination of Missionary literature. IV. The officers of the Association shall be: (1) The president, who shall be a layman; (2) the vice-president, who shall be the Rural Dean; (3) the secretary; but these officers may be added to as further necessity shall arise. All officers with the exception of the vice-president shall be elected annually at the first regular meeting in the year. V. The meetings of the Association shall be held at such times and places as the Association shall from time to time decide. The resolution was heartily seconded by Mr. E. Baynes Reed in an excellent speech, and on being put to the meeting clause by clause was enthusiastically carried. It was decided that the next meeting would be held on Tuesday, May 1st, and as this will be just after the United Clericus and Missionary Conference at Seattle, it is hoped that those who will be present there will bring back some fire from the American Church to increase our zeal in the Master's service. It is hoped that the words which were written at the first of the notices and which the Bishop referred to as the motto of the meeting will prove to have been prophetic of the Association's career: "Speak unto the Children of Israel that they go forward." The office of president was left open until the next meeting, and Rev. R. Connell was appointed secretary.

Missionaries in Pagan Mohammedan countries unite in saying that no religion but that of Jesus Christ has any message to either the woman or the child.

Sir Edwin Arnold, who resided for some years in the Far Orient, said: "The verse of the Sermon on the Mount is worth all of the words of Shaka." (Buddha).

The Student Volunteer Movement has been growing so rapidly during the last decade that it is now represented by more than 1,000 study classes in some 400 institutions, with a total enrolment of nearly 13,000 and contributions of over \$83,000 to the missionary cause in addition to nearly 3,000 students who since 1891, have given themselves to work in mission fields under different missionary societies.

Arthur Sweatman, D.D.

Toronto.—St. James' Mrs. Welch purpose to leave shortly after Easter, and about three months.

The Rev. Egerton R. has been home on furlough will return to his field April 18. For five years the mission field in New

With a view to the preparation of the new called for a vote among and thirteen dioceses shows that "Holy, He mighty" first most of the Herald Angels Sing, "One Foundation" third, "Soul," fourth.

Two Trinity Student afternoon two of the Trinity College, Toronto canoe in Lake Ontario ber. Ashleigh Moorhead, H. Moorhouse, of Toronto early education at Toronto three years prior to his he was a student at his first Trinity year gaged in surveying at West. He would have honour classical courses in his twenty-first year City Assessor, Guelph, He received his early legiate. He was treated, and assistant e Toronto year book. I ing class at Trinity Wellington Scholarship lives of such promise so needlessly and su hearty sympathy to hope that the lesson deplorable event may other valuable lives I daring.

Terris Toger's "Cross" was sung by evening service on the J. W. T. Harrison d able and effective ma soloists rendered the

Brooklyn.—A mee Chapter of East Yor and Tuesday, April 2 by the incumbent, th to make the meeting tion, but owing to 1 position of the Lor could not stand. Th the clergy of the R ings commenced wi which the prayers w Anderson, incumben Barber, Secretary; by the Rural Dean, gave a most helpful on Baptism and historical with the upon the importance therefrom. Before the Rural Dean offe the service closed.

The Holy Comm on Tuesday, at wh tended. The Rura order at 10 a.m., c lowed by the Scrip upon which exeget of the clergy, foll maining portion o business, and arrar Convention to be 1 1906. The Chapter with singing and d

John Philip Du M

Hamilton.—St. the diocese held Church on Monda

Home and Foreign Church News.

(Continued from Page 244.)

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. James'.—The Rev. Canon and Mrs. Welch purpose leaving for England very shortly after Easter, and they will be away for about three months.

The Rev. Egerton Ryerson, of Toronto, who has been home on furlough for the past year, will return to his field of labour in Japan on April 18. For five years Mr. Ryerson was in the mission field in Naelsa, Japan.

With a view to obtaining information as to which are the most popular hymns in the Anglican Church, the committee in charge of the preparation of the new Book of Common Praise called for a vote among the women of the Church and thirteen dioceses of Canada. The result shows that "Holy, Holy, Holy, Lord God Almighty" first most popular hymn, with "Hark, the Herald Angels Sing" as second; "The Church's One Foundation" third, and "Jesus Lover of My Soul," fourth.

Two Trinity Students Drowned.—On Saturday afternoon two of the most promising students of Trinity College, Toronto, were drowned from a canoe in Lake Ontario to the west of the Humber. Ashleigh Moorhouse was a son of Dr. H. H. Moorhouse, of Toronto, and received his early education at Toronto Church School. For three years prior to his entering Trinity in 1902, he was a student at University College. After his first Trinity year he was for some time engaged in surveying and ranching in the North-West. He would have this year completed his honour classical course. William Hart, who was in his twenty-first year, was a son of Wm. Hart, City Assessor, Guelph, a scholar of great promise. He received his earlier education at Guelph Collegiate. He was treasurer of the Literary Institute, and assistant editor of the University of Toronto year book. He was chief of the graduating class at Trinity of this year, and held the Wellington Scholarship. It is sad that two young lives of such promise should have been cut short so needlessly and suddenly. We extend our hearty sympathy to the bereaved families, and hope that the lesson in caution taught by this deplorable event may be the means of preventing other valuable lives being lost through too great daring.

Terris Toger's Cantata, "The Way of the Cross" was sung by the choir of St. Simon's at evening service on the 1st and 8th instant. Mr. J. W. T. Harrison deserves great credit for the able and effective manner in which the choir and soloists rendered the various numbers.

Brooklin.—A meeting of the Ruri-Decanal Chapter of East York was held here on Monday and Tuesday, April 2nd and 3rd. It was intended by the incumbent, the Rev. J. Bennett-Anderson, to make the meeting synchronize with Confirmation, but owing to the regrettable sudden indisposition of the Lord Bishop, this arrangement could not stand. There was a fair attendance of the clergy of the Rural Deanery. The proceedings commenced with Evensong at 5 p.m., at which the prayers were read by Rev. J. Bennett-Anderson, incumbent; the Lesson by Rev. T. L. Barber, Secretary; and a sermon was preached by the Rural Dean, the Rev. J. H. Talbot, who gave a most helpful and instructive discourse upon Baptism and Confirmation, combining the historical with the scriptural aspect, dwelling upon the importance, validity, and benefits arising therefrom. Before pronouncing the Benediction, the Rural Dean offered prayers for the Bishop and the service closed.

The Holy Communion was celebrated at 8 a.m. on Tuesday, at which all the clergy present attended. The Rural Dean called the Chapter to order at 10 a.m., commencing with matins, followed by the Scripture portion, St. John 6:30-40, upon which exegetical papers were read by four of the clergy, followed by discussion. The remaining portion of time was devoted to routine business, and arrangements for a Sunday School Convention to be held in Stouffville on May 9th, 1906. The Chapter was closed by the Rural Dean, with singing and devotion.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hamilton.—St. Peter's.—The Lord Bishop of the diocese held a Confirmation service in this Church on Monday evening, April 2nd. The rector,

the Rev. T. Geoghegan, presented the candidates for the laying on of hands. The service was all the more interesting from the fact that it was the first of the kind which had been held in the church for several years past, and it was also the first time that the Bishop had officiated in the church for several years past.

St. Luke's.—Bishop Du Moulin held a Confirmation service on Thursday evening, April 5th, in this church, which was crowded to the doors, when he laid hands on thirteen candidates. The choir entered from the vestry and proceeded down the nave, where they reformed and marched in procession, singing hymn No. 349 to the chancel, followed by the rector, Rev. E. N. R. Burns, and His Lordship. The rector presented the candidates, after which the Bishop spoke most kindly to them imparting golden truths. It was, he said, the tenth time he had given Confirmation in St. Luke's, and altogether he had confirmed some 750 during his incumbency of this See. One could not fail to be impressed by what the Bishop said in his address.

St. Mark's.—The Rev. Canon Sutherland, M.A., rector of this church, preached on Sunday, March 25th, at Grimsby, at the men's service in the afternoon. The choir was composed of the boys of the Lakeside School.

A handsome brass memorial tablet has been placed in this church to the memory of the late Chancellor Edward Martin.

York.—St. John's.—A large branch of the A.Y. P.A. was organized in this parish early in the year, and the meetings have been eagerly attended. In addition to social and literary meetings, the rector and others gave papers on the Prayer-Book and Scriptural subjects. There have been some interesting debates and discussions. The meetings during Lent have been of a religious and devotional character. As a result the services of the Church are more largely attended by the young people, and Church work is becoming of more interest to those who must ere long take the places of those who have borne the burden and heat of day. The following are the officers:—Patron, the rector of the parish; President, Mrs. Robt. Atkinson; vice-President, Mr. E. Thompson; Secretary, Mr. Robt. Hawthorne; Treasurer, Mr. R. Young.

Mr. and Mrs. Stalker Nelles have recently removed to the North-West. Mr. Nelles was people's churchwarden, and Mrs. Nelles was organist of the church, and a prominent church worker. These worthy people will be workers in the church wherever their lot may be cast. Before leaving they were presented with valuable gifts, the former receiving a gold watch, and the latter a diamond brooch.

The position of organist has been taken by Miss Mary Thompson, who has acted as assistant organist for some time past.

The Ven. Archdeacon Clark is expected to attend the next vestry meeting, to confer about the Endowment Fund, and other matters respecting the future of the parish.

Glenwilliams.—The death of Mr. Samuel Beaumont, of Glenwilliams, removes one who has been for many years a prominent figure in the Church life of the parish of Georgetown, and indeed of the County of Halton. Mr. Beaumont was ailing for some time, and death was brought about by paralysis. He was for many years a representative of Georgetown and Glenwilliams in the Niagara Synod, and scarcely ever missed an attendance up till the time of his illness. He was a man of amiable character, and attractive personality, and made many friends among the Church people of the diocese to which he belonged. The funeral took place at Glenwilliams Church on Friday, 23rd March, and the service was said by the rector, the Rev. I. A. MacDonald, assisted by Rev. T. G. Wallace, of Oakville, and Rev. S. C. Noxon, of Norval. He is survived by a widow and six sons, all of whom are prominent in the Church life of the Glen.

HURON.

David Williams, D.D., Bishop, London.

London.—The Bishop in addition to his usual duties, has given valuable help to some of the London clergy during Lent. On four Tuesday evenings he has preached at All Saints', on four

Fridays, at St. Matthew's; on four Friday afternoons in St. Paul's Cathedral, and on Monday, Tuesday, and Wednesday in Holy Week, at Christ Church.

Great regret is felt here and throughout the Diocese on account of the resignation of the Secretary-Treasurer of the Diocese, Mr. J. H. A. Beattie.

Among the clergy present in London during the meeting of the Woman's Auxiliary were noticed, Rev. Canon Forneret, of Hamilton; Rev. Merton Shore, Rev. Palmer Westgate, Rev. W. J. Doherty, and Rev. W. D. Collins.

The Rev. James Thompson, rector of Ingersoll, read a most useful paper before the London Clerical Association on April 4th. The title was "The Church and the Home." Mr. Thompson has resigned his parish, and will remove to Hamilton. Churchmen in this diocese are very sorry for this decision, and the loss to Ingersoll in particular will be great.

Christ Church.—During Lent the rector has been giving a series of lectures on the Pilgrim's Progress, illustrated by lantern views. These have been on Wednesdays, at 4.30 for children, and at 8 p.m. for adults. At both of these Wednesday services there have been large gatherings.

Memorial Church.—At this church on the Sunday before Easter, the Bishop of Huron preached, and administered Confirmation. The sermon was founded on St. John 15:14, "Ye are My Friends," and was characterized by unusual spiritual strength and sense. The rector, the Rev. Dyson Hague, then presented the candidates, seventy-one in all, upon whom, after solemn prayer, the Bishop laid his hands. The majority were over 18 years of age, and a large number were adults, and married people, and formerly belonged to other communions. This is the fourth Confirmation held in this church in the space of a little over two years.

Missionary Campaign.—The Bishop and Diocesan Missionary Committee are carefully preparing for a systematic missionary campaign of the Diocese of Huron in May next. Every parish and church in city and town and country is to be visited, appeals are to be made, in behalf of the M.S.C.C., and offertories to be solicited for the same; whilst meetings of the clergy in the several rural deaneries will follow each Sunday's services. This work will occupy the whole month of May. The first Sunday, 6th, will be devoted to the Archdeaconery of London. On the three days following, the deanery meetings of this Archdeaconery will be held, on Monday for Lambton, at Courtwright; Tuesday for Middlesex, at London; Wednesday for Huron, at Wingham. The second Sunday, 13th, will be given to the Archdeaconery of Elgin, followed by deanery meetings belonging thereto; at Chatham for Kent, on Monday; Kingsville for Essex, on Tuesday; and Wednesday for Elgin, at Aylmer. The third Sunday, 20th, will be for the Archdeaconery of Norfolk, with deanery meetings on Monday, at Tilsonburg, for Oxford; Tuesday at Simcoe, for Norfolk; and Wednesday at Brantford, for Brand; and Preston, for Waterloo. The fourth Sunday, 27th, will be devoted to the Archdeaconery of Perth, followed by deanery meetings at Chatsworth, for Grey, on Monday; Walkerton for Bruce, on Tuesday; and Mitchell for Perth, on Wednesday. The several Archdeacons, in addition to preaching on their respective Sundays, will as far as possible, attend and take part in their rural deanery meetings. Rev. Dr. Tucker, general missionary agent, will be accompanied by Rev. Arthur Lee, of Japan, and Rev. A. W. de Pencier, of Brandon, Man., throughout the campaign. A staff of preachers has been engaged, composed of the Bishop and diocesan clergymen, and several from outside the diocese to cover the whole field.

Berlin.—St. John the Evangelist.—The Rev. Rural Dean Taylor, of St. Mary's, exchanged work with the rector of this parish on the fourth Sunday in Lent, and preached two very able sermons. On the following evening Mr. Taylor delivered an excellent lecture before the members of the Y.P.A., on "Habits," or "What shall we Wear?" Mr. Taylor has a bright and witty style which served admirably to bring out the many valuable lessons in his address. There was a fair attendance in spite of bad weather and various attractions in the town. Mr. G. R. Dolan, B.A., was the chairman.

Southampton.—It is greatly to be regretted that ill-health compels the Rev. W. S. Williams, the rector of this parish, to go south, but the parish is fortunate in securing as its next rector, the Rev. W. F. Brownlee, of Ridgetown. Wherever

Mr. Brownlee has laboured in the diocese he has won the esteem and affection of his people, and he will be cordially welcomed in the County of Bruce. The Rural Deanery, as well as the parish, is to be congratulated on this addition to its working forces.

Ingersoll.—St. James'.—The Rev. James Thompson, who for the past nine years has been rector of this parish, has tendered his resignation to the churchwardens. The resignation will go into effect upon the last Sunday in May. Mr. Thompson is about to retire from the active work of the ministry, and will take up his residence in Hamilton.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop, Winnipeg.

Winnipeg.—Christ Church.—The Archbishop of Rupert's Land held a Confirmation service in this church on Wednesday evening, March 28th, when His Grace laid his hands upon thirty-two candidates. He gave a very eloquent address to the confirmands on the words, "Take heed unto the things which you have heard lest at any time you drift." Hebrew 2:16. There was a large number of people present at the service which was a most impressive one.

Fort Rouge.—St. Luke's.—His Grace the Archbishop of Rupert's Land held a Confirmation service in this church on Sunday, April 1st, in the presence of a very large congregation. The Archbishop before the sacred rite was imposed, gave a solemn and searching address to the candidates who numbered twelve in all.

QU'APPELLE.

John Grisdale, D.D., Indian Head, Sask.

Regina.—St. Paul's.—In order to cope adequately with the increase in population in the rapidly-growing capital of the new Province of Saskatchewan, it has been found necessary to lengthen the stakes and enlarge the borders of the Church of England in this place, and this much-needed work has been carried out with excellent taste and good judgment under the direction of the popular and energetic rector, the Rev. George C. Hill. The church, dedicated to St. Paul, has been enlarged so that it has now a length of 110 feet, and a width of 75 feet. The new transepts have been added, affording a total sitting accommodation for over 600 persons. The sanctuary of the new chancel has accommodation for ten clergy and full choir, which are habited, the males in cassock and surplice, and the ladies in gowns and college caps. There are two sedilia each accommodating three clergy on the north and south side of the altar respectively, and at the east end are two handsomely carved oak chairs, each being surmounted by a removable mitre, so that at consecrations of Bishops ordinations, confirmations, or other episcopal functions, there are supplied the requisite thrones for the Archbishop of the Province and the Bishop of the Diocese. There are two reading desks, a faldstool and a handsome oak eagle lectern, which is the gift of Mr. H. F. Mytton. The east window is a dedication of the Ascension, and was donated by the sons of the late Postmaster Whitmore, of Regina, and the sidelights depict the Apostles St. John and St. Peter. All the windows in the nave and transept are of stained glass. The five west lights are in memory of the late Major Montgomery, one of the south aisle windows is a memorial to Grace Rae, daughter of Robert J. and Ruth E. Tinning; and one on the north aisle is dedicated to the memory of two daughters of George and Eliza Tomlinson. The basement contains three rooms for Sunday School and other gatherings of a parochial character. The additions have cost about \$16,000. The formal dedication of the church will take place on the 2nd of May.

Hill Hall.—The Rev. J. H. Lackey has resigned the northern half of his parish, including Heward and Stoughton, into which the Rev. Rural Dean Pratt was inducted last Sunday, Palm Sunday, by the Ven. Archdeacon Harding. Mr. Lackey still remains incumbent of this place where a church is being built which, it is hoped, will be opened on Easter Day. The following address, accompanied by a goodly sum of money, was presented after the close of the service on Sunday, March

25th, to the Rev. J. H. Lackey. "St. Andrew's Church, Heward. Feast of the Annunciation of the B.V.M., 1906. The Rev. J. H. Lackey, parish priest of St. Andrew's Church; Reverend and Dear Sir:—We the church-wardens, vestry-men, and laity of the above parish, wish respectfully to approach you, on the occasion of your resignation of the incumbency of our church. We wish to express to you our great appreciation of the manner in which you have performed the sacred duties of your office. You have driven long distances (in all weathers), to administer the sacraments, and perform the other functions of your calling. In parting from you we beg you to accept the accompanying small gift, not for its intrinsic value, but as a memento of the united and cordial relations, that at all times have existed between you and the people of this parish. We would also like to congratulate you, on the financial state in which you leave us. Excepting a small debt on the organ, we are practically free from all incumbrances. Trusting that we shall often see you amongst us in the future, and praying our 'Blessed Lord' to endow you with all graces and blessings, necessary for your truly apostolic work in His Holy Church, we are, Reverend Sir, your obedient servants, Geo. Docker, and Samuel McCurdy, church-wardens; James Bishop, George S. McCurdy, vestry-men."

CALEDONIA.

F. H. Du Vernet, D.D., Bishop, Metlakatla, B.C.

We do not always attach the proper importance to events that happen before our eyes, or in our own time, and it is always helpful to draw attention to current events of far-reaching importance whenever we do recognize them. Not long ago the Church sent a young man, the Rev. F. H. Du Vernet, to be Bishop of Caledonia Diocese on the Pacific Coast. For various reasons that diocese had hitherto been independent, but Bishop Du Vernet went there with the definite aim of bringing it into living connection with the Canadian Church. For the first time in its history it was represented in the General Synod that met in September, 1905. It will henceforth assume its share of the apportionments and receive a grant from the M.S.C.C. It is of the highest importance to have, in the most distant dioceses of the West, young Bishops like Bishop Stringer, and Du Vernet, who have lived and received their education and worked in Eastern Canada, and who are therefore, in thorough sympathy with the whole life of the Canadian Church, both East and West. By men of this stamp, a strong united Canadian Church will be built up.

Correspondence.

CHURCH COLLEGE COMBINE.

Sir,—My good friend, Mr. Waller, may rest assured of two things. (1) That it was in no spirit of fault-finding that I took advantage of the present state of "reconstruction" to suggest the combination of the three Church Colleges. No one can be more ready and willing than I am, to acknowledge and be thankful for the splendid work which Mr. Waller is doing in Huron, and that is being done at Trinity and Wycliffe. But I, and a great many others, feel that that work could, for many manifest reasons, be done far better and more satisfactorily for the Church in Ontario if the three colleges could be joined together. (2) That I took care to inform myself before I made "questionable" statements about Huron College; and my authority is the very highest that could be obtained. In his primary charge to the Synod of Huron, which was rightly considered a document of such importance and authority as to be published with the unanimous consent and approbation of the Synod of Huron, the Lord Bishop of Huron calls the present condition of the colleges not only "unsatisfactory," but "intolerable," and further says that the relations between the Church and Huron College are in a perfectly chaotic condition, and he wisely suggests that an attempt be made to "evolve order out of it." Am I so very wrong in referring to that as a time of "reconstruction?" In his own letter, Mr. Waller says that Huron College "has never enjoyed the hearty cooperation and support of an organized Church behind her." Is that perfectly "satisfactory" to him? or to any of us? What Mr. Waller says about the value of Huron College in supplying vacancies and taking services in the Diocese of Huron is perfectly true. But I think there is a way out of that difficulty. I have looked into this question also, and made enquiries on this point in connection with my proposal. The Presbyterians and Methodists have at least as many churches to keep supplied with services as we have, and yet they manage to do this perfectly well from Toronto. One way they do this is by utilizing the laymen, and we might

DEPOSITS

3½%

Per Annum Paid or Compounded Twice a Year on Sums of One Dollar and Upwards.

We invite your Deposit or Savings Account. If not a resident of Toronto, you can, with perfect convenience, deposit and withdraw your money by mail. An account may be opened with any sum from One Dollar upwards. Depositors are afforded Every Facility.

CANADA PERMANENT MORTGAGE CORPORATION, TORONTO ST., TORONTO.

advantageously do the same? I would like Mr. Charles Jenkins to urge again his ideas on the Diaconate in this connection. The Presbyterians, especially, use their superannuated ministers to do this, and the man who looks after this in this district assures me that it is a good thing in every way. And in cases where neither of these could be got, students could come to even the remotest parts of Huron Diocese from Toronto. I realize that there are a great many difficulties in connection with this project, but I believe they are not insuperable, and we must discuss the question with a great deal of mutual forbearance and love, and I trust this will be the spirit in which all will approach it. In the charge of the Bishop of Huron to which I have already referred, he says on this very question, "Perhaps we have not yet arrived at such a condition of mutual respect and confidence and tolerance as to discuss amalgamation of such rival institutions within the Church, but I am certain that that day is coming and coming soon." Has not that day come now? Have not the present circumstances hastened the day which we desire? Again I ask, cannot the present time of "reconstruction" be made one of "combination?"

F. A. P. CHADWICK.

VIEW OF A DISTINGUISHED OLD AUTHOR ON PRAYERS FOR THE DEAD.

Sir,—Your correspondents who have given us their ideas in regard to prayers for the dead, and other of your readers will find the following passage interesting, which occurs in "Religio Medici," by Sir Thomas Browne. This singularly fascinating treatise, contains some of the noblest English ever written, it was composed in 1635, but not issued until 1643. Speaking of some opinions; or, as he calls them, "conceits," to which he has been inclined, he writes, see Section VII, as follows:—"A third conceit there is, which I did never positively maintain or practice, but have often wished it were consonant to truth, and not offensive to my religion; and that is, the prayer for the dead; whereunto I was inclined from some charitable inducements, whereby I could scarcely contain my prayers for a friend at the ringing of a (passing) bell, or behold his corpse without an orison for his soul. These opinions I never maintained with pertinacity, or endeavoured to inveigle any man's belief unto mine, nor so much as ever revealed or disputed them with my dearest friends; by which means I neither propagated them in others, nor confirmed them in myself; but suffering them to flame upon their own substance, without addition of new fuel, they went out insensibly by themselves, therefore, these opinions, though condemned by lawful councils, were not heresies in me, but bare errors and single lapses of my understanding without a joint depravity of my will." The feelings and mental attitude of Sir Thomas Browne have been and are those of hosts of Churchmen. I am surprised your correspondents have all overlooked the above passage written nearly three centuries ago, by a devout, learned, and faithful member of the Church of England.

JOHN HAGUE.

THE M.S.C.C., AND W.A.

Sir,—The controversy in your columns during the past two or three weeks concerning the M.S.C.C. versus the W.A., must, it seems to me, have had but one effect upon the minds of unprejudiced readers; i.e., to convince them conclusively that they must look elsewhere than to the W.A. for an explanation of past M.S.C.C. shortages. In reading over the statistics adduced on the one side, together with the plain, simple story of work attempted, and by God's help successfully accomplished as told on the other, it appeared to me that the present lack of equipoise between the M.S.C.C. and its auxiliary could be explained in a very few words. The Woman's Auxiliary have grasped the missionary problem which confronts the Church in Canada as the Missionary Society as a whole has not done,—I do not mean the Board of Executive, but the Missionary Society as comprised of all the baptized in the Church. One is pretty safe in believing that the individual members of the W.A. contribute their full share towards meeting parish assessments quite apart from their auxiliary work. Experience has proved to most of us, I

think, that it is not the meet the M.S.C.C. collector gives all he can afford to give remark as this the final excuse man when approached for wife gives," or "my wife do the Chnrch generally are no ary work as the men are no are providing for the needs the beginning of each year on the other hand the men of the Church's finances do not give, the result is a sequence the work that the to open up remains unopen meantime, bearing in min Bishops, realizing the trem and by fasting have been do —not of money, but of whi sary, had the money been i ing, clothing, Sunday Sch the occupiers of God's me have been no M.S.C.C. def any W.A. surplus; the bal the new work opened up.

Westmoreland, N.B.

THE M.S.

Sir,—Mr. Forster Bliss states that the Diocese o strongest W.A. diocese), \$4,584 in the last three ye it the city, the very cent W.A.? Not at all; the a was \$15,333.21; the sum 501.88, an overplus of \$ of the W.A. work in th of the Diocesan Board, a whole Diocese, have not The Deanery of Peel fe portionment; there are t whole Deanery; there use townships, with no W.A each, falls short by over the six branches in tha this? Haliburton, with by one-quarter of its all so we see that the city W.A. members in prop many parishes has Won the only part of the D beyond its apportionm diocese to choose as a than made up its apport work for the whole D Ottawa; other causes th count for the shortage second letter., The W parish priest, no branc sion; it undertakes no cases, at the suggestio no appeal which is not its Constitution was ap further ecclesiastical a able?" If the M.S.C to the Woman's Socie be a by still greater generally to rise to the self-denial, and daily j which are continually W.A. They have po ours; subtract the w M.S.C.C.—for I can and give to make up —and the present s one-third. I am gr; making the charges t their husbands to the largely the result of by the Branch Trea quarters, and, very being the exception, their designation, to work is something t jets helped, and the ferent sources. We come, women who personal allowances, women, many of w from the spending i Do the Bishops " Bishop of Algoma diocese, his opinion afraid to hear it. I your correspondent, the treasury of tl amount to pour? abstract, too monst bracts. Men and wo the days of Adam women, nor reali; among them will

think, that it is not the member of the W.A. who is wont to meet the M.S.C.C. collector with the fabrication, my husband gives all he can afford to give; but rather is not some such remark as this the final excuse of many and many a baptized man when approached for a missionary contribution, "My wife gives," or "my wife does?" I do think the women of the Church generally are interested in the Church's Missionary work as the men are not. Through their auxiliary they are providing for the needs of work which the Bishops at the beginning of each year hope to be able to open up, while on the other hand the men of the Church, the chief controllers of the Church's finances fail to see the need, and they do not give, the result is a M.S.C.C. shortage, and in consequence the work that the Bishops hoped to have been able to open up remains unopened for lack of funds. In the meantime, bearing in mind the earnest request of their Bishops, realizing the tremendous needs, the W.A. by prayer and by fasting have been doing their part,—hence the surplus—not of money, but of what would have been quite as necessary, had the money been supplied—of bales, church furnishings, clothing, Sunday School requisites, etc. Had the men, the occupiers of God's money, done their part there would have been no M.S.C.C. deficit, neither would there have been any W.A. surplus; the bales would have been all needed for the new work opened up.

CLARENCE R. QUINN.

Westmoreland, N.B.

THE M.S.C.C., AND W.A.

Sir,—Mr. Forster Bliss, in his first letter, re the W.A., states that the Diocese of Toronto, (which is by far the strongest W.A. diocese), falls short in its apportionment by \$4,584 in the last three years. What part of the Diocese? Was it the city, the very centre and power-house of the Toronto W.A.? Not at all; the apportionment for the city last year was \$15,333.21; the sum paid in to the M.S.C.C. was \$16,501.88, an overplus of \$1,168.67. Clearly the large amount of the W.A. work in the city itself, the monthly meetings of the Diocesan Board, and the great annual meeting for the whole Diocese, have not been detrimental to the M.S.C.C. The Deanery of Peel fell short by more than half its apportionment; there are but six branches of the W.A. in the whole Deanery; there used to be eight. Durham, with twelve townships, with no W.A., and six with but one branch in each, falls short by over one-third; can any one suppose that the six branches in that huge Deanery are answerable for this? Haliburton, with two small W.A. branches falls short by one-quarter of its allotment. All the deaneries fell short; so we see that the city of Toronto which numbers many more W.A. members in proportion to its Churchwomen, which in many parishes has Woman's, Girls', and Junior Branches, is the only part of the Diocese which made up, and went well beyond its apportionment. Ottawa was an unfortunate diocese to choose as a comparison; Ottawa has always more than made up its apportionment, and it is the centre of W.A. work for the whole Dominion; the Provincial Board is at Ottawa; other causes than W.A. giving must be found to account for the shortage in parishes named by Mr. Bliss in his second letter. The W.A. is subject to the authority of the parish priest, no branch may be formed without his permission; it undertakes no pledge without the approval, in many cases, at the suggestion of the Mission Board; it responds to no appeal which is not endorsed by the Bishop of the Diocese; its Constitution was approved by the Mission Board—to what further ecclesiastical authority should or could it be "amenable?" If the M.S.C.C. should ever become "an auxiliary to the Woman's Society," which God forbid, it could only be a by still greater failure on the part of the Churchmen generally to rise to the standard of knowledge, interest, labour, self-denial, and daily prayer in and for the missionary cause, which are continually urged upon the Churchwomen of the W.A.—They have power, means and influence far beyond ours; subtract the work and the gifts of women from the M.S.C.C.—for I can assure Mr. Bliss that they both labour and give to make up the apportionment in their own parishes—and the present showing would be cut down by at least one-third. I am grateful to Mr. Bliss for refraining from making the charges that the W.A. women divert the gifts of their husbands to their own Society. Our funds are very largely the result of personal self-sacrifice; they are gathered by the Branch Treasurers in five and ten-cent pieces, in quarters, and, very rarely, in dollars; a large subscription being the exception. These sums are sent in, according to their designation, to the Diocesan Treasurers, whose unpaid work is something tremendous on account of the varied objects helped, and the multitude of small sums from many different sources. Widows, spinstags, of small independent income, women who earn their own living, girls from their personal allowances, all swell these sums, as well as married women, many of whom, however, have private means apart from the spending money received from their husbands. Do the Bishops "weep while the W.A. rejoices?" Ask the Bishop of Algoma, of Saskatchewan, of any missionary diocese, his opinion of the W.A., and its work. We are not afraid to hear it. But supposing we carried out the desire of your correspondent, and poured the bulk of our money into the treasury of the M.S.C.C., should we have half the amount to pour? I trow not. The appeal would be too abstract, too monotonous to stir the enthusiasm of our members. Men and women have lived and worked together since the days of Adam and Eve, but men do not yet understand women, nor realize that very few of the more womanly among them will work heartily for a cause, or be deeply

touched by any abstract presentation of facts. They need the concrete, the personal, the details of the case. Whether this should be so or not, is hardly a subject for enquiry. God hath made them so, and His wisdom is infinite. Consequently, they will work and deny themselves in a marvellous way for the individual object or case of which they know the details, in which they feel a personal interest, to which their gift really goes, and that speedily, with the answering thanks as speedily sent. They will neither work for nor give to half the extent to a Mission Board, of whose spending they know nothing save in a large and very general way. The W.A. has succeeded; largely because its officers, being women, understand their sisters, and deal with them as they are, and not as men are apt to think they ought to be. Lastly, with regard to the bales. The Bishop of Keewatin has asked the W.A. to send no bales to his diocese, but to send money instead; it is open to any other Bishop to do the same; his wishes will be carried out. Much of the expense of the bales is for outfits for children in the Indian schools, which, the Bishops tell us, are the only hope of civilizing and Christianizing the heathen Indians. A year's outfit for a child costs about \$15, multiply this sum by the large number of pupils in these schools, for whose clothing no other provision is made, and remember that those in charge tell us that but for the outfits they could not carry on the schools. A goodly sum goes in church furnishings, such as fonts, Communion plate, etc.; each bale contains a few comforts for the workers; schools are provided with Christmas rewards—the hundreds of quilts "made for a dollar; well worth three," as has been said, have been an untold blessing in the cold North-West. But with all this the trend and effort of the W.A. is to diminish the bales, and to increase the giving; the members have to be educated up to this; for the sewing together is largely the bond and interest of the weekly parochial meetings, and without these frequent meetings interest dies down. An effort is being made to substitute missionary study classes in part for the Dorcas meetings hitherto held, and we owe, as a Society, a debt of gratitude to Mr. Bliss for stirring us to still greater efforts in this direction. The running expenses of the W.A. are cut down to the lowest point, par ex. "The Monthly Letter Leaflet," a 36-page magazine, delivered to the individual subscribers for 15 cents a year, pays its expenses and has a surplus. This is accomplished by unpaid work. Never, however, shall we be able to disarm our critics; it is the nature-deep, world-wide conflict between the Central Government and State rights, between the Mother-Land and Colonial powers, between family laws and individual liberty. One thing has been proved again and again in history, that while over-much individual liberty tends to license, over-much centralization tends to stagnation.

JENNETTE OSLER.

THE CANADIAN HYMN BOOK.

Sir,—It is probable that complete returns have now been made from all parts of the Dominion, in response to the printed questions sent by the Hymn-Book Committee. I understand that the principle on which the Committee intends to act, in the selection of the hymns, is that of "unity by inclusion," rather than "unity by exclusion." This, I believe, to be the right principle. But in their efforts to secure unity, I trust that the Committee will have the courage to exclude hymns, even if returned as "in constant use," if such hymns are, in whole or in part, manifestly unsuitable for public worship. The editors will remember, I hope, that we are looking to them to lead, and not to be unduly led by public opinion, for assuredly, "vox populi" is not an infallible guide as to what hymns are—really the best for public worship. Often the popularity of a hymn depends chiefly upon the tune, obviously a most unsafe criterion of merit. I hope that any hymn, however popular, will be excluded, which flagrantly transgresses recognized principles of hymnology. Such principles would, I think, exclude: (1) Hymns of a morbidly sensualistic character, of which the realism goes far beyond the words of scripture, and which are often revolting to the thoughtful and imaginative mind. Of this type are some hymns which deal with the atoning work of our Lord, and I would suggest as illustrations, "There is a fountain filled with blood," and "Glory be to Jesus." Is not poetic license allowed too much liberty in speaking of the "stream," or the "flood," or the "fountain," in this connection? Or again, can we sing without shuddering that line, "Fall gently on us, drop by drop," is one of our favourite Lenten hymns? How different is the tone of these from the dignified and reverent reticence of Scripture, and from such a hymn as, "When I survey the wondrous cross." Let Scripture be our guide and limit in this respect, and let us reject the morbid imaginings of unhealthy minds. (2) Hymns which are manifestly out of sympathy with the true feelings and desires of the bulk of the congregation. I see that "O Paradise, O Paradise," is returned as one of the most popular hymns in the Dominion, and therefore it will be hard for the editor to exclude it. But is its popularity due to the swinging tune or to the thoughts expressed? Is there one in ten in the ordinary congregation who can sing these words with sincerity? I believe that one of the causes which keep thoughtful men from church is the hypocrisy of singing such hymns. Surely our hymns should brace us to face the stern realities of life, and should not encourage us to sigh languidly for death. If such a hymn is admitted, its place should be in an appendix, "For the sick and suffering." Other hymns could be mentioned under this heading, but this sufficiently illustrates the principle of which I am speaking. (3) Hymns of which the poetry is

DEBENTURES

SAFE AND PROFITABLE INVESTMENT

5%

The Sun & Hastings Savings & Loan Co.
of Ontario.

Authorized Capital \$5,000,000.

If you want to avail yourself of this exceptionally good investment, write to us for full particulars.
DEPOSITS—3% upwards. Money to loan on reasonable terms.Head Office: Confederation Life Building, Toronto.
BRANCH OFFICE: BELLEVILLE, ONT.
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager
AMBROSE KENT, Vice-President.

obviously bad. Poetic feelings should be respected in Church hymns, as much as an artistic temperament in Church music and decoration. Some hymns, (but I trust not many popular ones), are mere doggerel. For instance:—

We love the Holy Font,
For there the Holy Dove
Pours out, as He is wont,
His blessing from above.

Now, sir, the ambitious purpose of this letter is to strengthen the hands of the Committee, upon whom the eyes of the Canadian Church are turned with earnest, and (I hope), prayerful interest. Their task is not an easy one, but they have already won the goodwill of the Church at large. We trust that they will work with a view to the future as well as to the present. We want them to use their power to educate public opinion, and not to be unduly influenced by it. It will be easy to win applause by a policy which is afraid to offend by the exclusion of hymns marked "popular" on the returns. But if the selection is made upon sound principles, then though the exclusion of some favourites will inevitably incur the hostile criticism of the present generation; future generations, who have been nurtured only upon the best type of hymns, will rise up and call them blessed.

H. P. PLUMTRE.

Montreal.

THE PRAYER FOR THE CHURCH MILITANT.

Sir,—I have just read the letter of the Rev. Dyson Hague. Will he do me, and perhaps, others, the favour of explaining what he means by "offertory." He says, "I do not use the prayer for the Church Militant at the early Communion service, as I have neither. . . . nor offertory at that service." Is "offertory" to be limited to "alms?" Are not oblations part of it, and do not oblations include the "so much bread and wine" of the rubric just preceding,—after the custom of the old Liturgies? As regards the latter part of the letter in reference to notices of Holy Communion, surely the "which he shall always do," does not refer to the reading of the Exhortations, but to the fact of giving notice. Then again, surely two plain rubrics, (1) "and the also (if occasion be), shall notice be given of the Communion" before the sermons, and (2) the first of the rubrics at the close of the "Holy Communion," "Upon the Sundays and other Holy Days (if there be no Communion), shall be said all that is appointed, until the end of the general Prayer, (for the whole state, etc.), together with," etc.—are more binding than the one beginning, "When the minister giveth warning,"—the interpretation of which has always been in dispute. As to the use of the exhortation, only it was read before the sermon,—when I was nothing, as a tramp told me, but "a poor coorat," in Woodstock—the whole exhortation was read once a month. But these are degenerate days.

W. CRAIG.

PRAYERS FOR THE DEAD.

Sir,—I see by this week's issue of the "Churchman," that apparently Mr. Hartley has not a very good opinion of your humble correspondent in regard to this subject of Prayers for the Dead, when he says "Churchman," No. 3, is evidently one of those who believe in doing nothing more than is barely necessary, either for himself or others Spiritual welfare. Does he mean by that that I am not making preparations to pay for prayers for myself after my departure from this world, or is it because I have no belief in prayers for the dead. However, he is right to a certain extent, for I certainly am not as good as I ought to be, either to myself or others, but I say right here that I am and have been a firm believer in the efficacy and power of prayer when directed to the Throne of Grace, for our Lord and Saviour has told us that if we ask we shall receive, if we knock it shall be opened unto us, and He will not fail His promise. And further, I may state that I let no day pass without reading some portion of God's Word, with prayers both night and morning for God's blessing to rest on myself and others, and I would like that Mr. Hartley will kindly remember me in his prayers, for the prayers of a righteous man availeth much.

If Mr. Hartley would use his zeal and influence in encouraging prayers for the living instead of the dead, in encouraging incessant prayers for the living, imploring the good Lord to help in uplifting fallen humanity, then he would be assisting in a great, a grand, and a noble work. Our Lord has given us a kind, generous, and glorious invitation, when He says: "Come unto Me all ye that labour and are heavy laden and I will give you rest." After all the great and glorious promises, and invitations which our good and great Lord has given to them who will accept of them, yet we find there are some people calling themselves Protestant who do advocate the belief that prayers for the dead should be added to ensure happiness hereafter.

"CHURCHMAN," NO. 3.

MOODY AND SANKEY HYMNS.

Sir,—Please allow me to express the hope that as the Moody and Sankey hymns have in many Sunday Schools been used with much acceptance in the past, that some of best of these will be given a place in the new Hymnal, especially in the children's portion. It would be sad omission in my judgment not to have such hymns as "What a Friend we have in Jesus," and "Yield not to Temptation," and that inspiring hymn to a boy, "Dare to be a Daniel." There is a disposition in man to despise the old friend, when taking up with the new. Many were glad to make use of Moody and Sankey's Hymnal for the sake of the heartiness with which they were usually sung. It will be a great mistake if there are not a goodly number of bright and inspiring hymns for children, and for young people's meetings, and missions in the new hymnal. It is said that there are two ways of shoeing a horse. One way is to pare the foot to fit the shoe, and the other, to make the shoe to fit the foot. I think the former method has been the one adopted in many hymnals as far as Sunday School hymns are concerned, especially with regard to the tunes. Hymns suitable for parochial missions are needed as well, such as, "In Full and Glad Surrender," in "Hymns and Liturgies for Parochial Missions." One feels thankful to "Churchman, No. 2" for giving the title and publishers of a book on "The Blessed Dead, do they need our prayers." It would be a good thing if some of our brethren would suggest some good books on "prayer." Torrey's "How to Pray," paper covers, fifteen cents, is a good book, and can be obtained through the Upper Canada Tract Society of Toronto. It will be really profitable if we can get some help in the matter of prayers generally. Many of us without a doubt do need to know all we can get upon how to pray effectually.

A. H. R.

TWO DIFFERENT THINGS.

Sir,—Some of the members of the W.A. have been watching with interest from week to week, the correspondence in your paper re W.A. and M.S.C.C., begun by the Rev. Forster Bliss. Up to the present, however, no one seems to have dealt with Mr. Bliss deprecatory remarks on the subject of Bales, which form so interesting a branch of Auxiliary work. Mr. Bliss evidently does not realize that the value of bales is not their actual cash value. As a matter of fact, they are made up of gifts of material and clothing, (and often these are second-hand, re-made), which work brings our members into practical contact with the mission field. Surely he would not take away from the vast majority of W.A. workers their chief opportunity of working for the mission cause? The bales represent the sympathetic work of W.A. members who in many cases are unable to give money. If bales are not acceptable, why do we constantly have grateful letters from the missionaries? Speaking of articles sent as "just what we needed," etc. When we desire to give something to show our love and thought, do we not send a present in preference to mere money? Perhaps if Mr. Bliss were himself in the mission field, he would realize more fully the encouragement and cheer it must be to receive loving help in a concrete form. Anyone is mistaken who thinks that any decrease in the number of bales, would mean any corresponding increase to M.S.C.C. They are entirely different things, each with its own particular value.

F. M. DAVIDSON.

CONCERNING PRAYERS FOR THE DEAD.

Sir,—For some time back a discussion, relative to the lawfulness of prayers for the dead, has been in progress in the "Churchman." Under those circumstances it occurred to the writer that he could not better employ some of his spare time than in reviewing, in a calm and impersonal manner, the pros and cons of what now may be regarded as an important religious question. To begin at the beginning of that question, we may state that the practice of praying for the dead is a very ancient one. It first made its appearance in a period coeval with the earliest dawn of history, and at least three thousand years before the Christian Era. When the miraculous confounding of speech took place at Babel, and the different language groups which then arose came to be scattered over the warmer and more desirable residential regions of the earth, Mizraim, the second son of Ham, led his followers of his own tongue across the Euphrates to afterwards settle for good in the fertile valley of the Lower Nile. Like all the other descendants of Noah, they were worshippers of the one true God, and believed in the immortality of the soul. As time progressed, however, like

all the other nations of the primitive world, the Egyptians eventually fell into idolatrous ways and worshipped the sun and moon, and many other supposed gods and goddesses. Among these was the sun-god Osiris, or divine goodness, to whom prayers for the dead were invariably addressed, for the people of the land still believed in the immortality of the soul, and also in a future state of rewards and punishment. When religious memorial services were held in the tomb-chapels of the wealthier Egyptians, a notice was always posted outside asking all passers-by to pray for the welfare of the souls of the departed, and their speedy release from the mythological purgatory of that day. The Sojourn of the children of Israel in Egypt, for the long period of 430 years, would naturally lead to their being influenced in a greater or less degree, by the national religious system of the country, which embodied a ritual at once splendid in its general features, and most imposing in its details. In every city and town of any importance, magnificent temples of the gods, enriched with all that Egyptian art could supply in the forms of painting and sculpture, rose high above the surrounding buildings. In these temples bands of shorn priests, clad in white linen garments, offered sacrifice to their animal deities, headed grand processions to their shrines, sang hymns in their praise, or filled the air with clouds of propitiatory incense. There can be no doubt that many of the Hebrews eventually took part in these grand religious manifestations, and so fell away from the worship of Jehovah, as they afterwards did at later periods of their history, and that the sore afflictions of the "Oppression" was the means used by God to bring them back to His worship. If any of the Hebrews had learned from the Egyptians to pray for their dead, the reformation touched them on that point also, so that in all the Mosaic Law, in all the national history afterwards, and in all the poetry of the prophets, the lawfulness of the practice is never even hinted at. When we turn to the Apocrypha, however, we find in 2 Maccabees, 12:43-4-5, that the Hebrew general Judas caused a sin-offering to be made for his idolatrous soldiers slain in battle. While the Roman Catholic Church accepts both the Maccabees as canonical Scriptures, they are rejected by all Protestant denominations, and held to have no doctrinal value whatever. "The second book of Maccabees," says the learned Dr. Horne, in his great "Introduction to the study of the Scriptures," (Vol. II, 292), "consists of several pieces compiled by an unknown author. It commences with two confessedly spurious epistles. This book is by no means equal in accuracy to the first, which it contradicts in some instances, is not arranged in chronological order, and is sometimes at variance with the inspired writings. It therefore must be read with great caution." Josephus when he wrote his great works on the Antiquities and Wars of the Jews must certainly have had the books of Maccabees before him. But in the full account which he gives us of the Maccabean period, and of the doctrines of the three great Jewish sects of his own day—the Pharisees, the Sadducees, and the Essenes—he never makes the slightest allusion to any existing practice of praying for the dead, thus showing that it formed no part of received Hebrew doctrine, and that if it were practised at all, it must have been merely the irresponsible act of individual persons. Philo Judaeus, a learned Alexandrian Jew, contemporary with Christ, and many of whose works are still extant, never mentions the practice of praying for the dead among his expositions of Hebrew doctrines. Philo Byblius, another learned Jew, who flourished in the latter part of the first century, A.D., and a good deal of whose writings are preserved in Eusebius, and other later authors, never even hints at praying for the dead as forming any part of the doctrinal faith of the Jews. All these authorities go to show that prayers for the dead were not believed in by orthodox Jews in the days of our blessed Lord, and if practised at all rested solely on individual responsibility. In the New Testament, as well as in the Old, there is no evidence whatever, either direct or circumstantial, to support the lawfulness of prayers for the dead. The allusion of the Apostle Paul in 2 Timothy 1, 16, 17, 18, to Onesiphorus proves nothing either way. If it could be shown that Onesiphorus was dead at the time that would settle the question for good; but as that cannot be shown, even by implication, the evidence is of no value whatever, and is of a character which would not have the slightest weight in any court of law. If the modern Jew believes in the efficacy of prayers for the dead, he cannot deny that the Old Testament canonical Scriptures do not anywhere teach the doctrine. If the modern Christian believes in the efficacy of prayers for the dead he cannot deny that his Bible gives him no warrant for the practice. That doctrine, as we have already shown, had its origin solely in early Pagan times, when it was clearly taught in that great Egyptian ritualistic authority, "The Book of the Dead."

It now remains for us to examine the case made out by those who advocate the lawfulness of prayers for the dead. While the passage we have quoted from Maccabees suffices for the practice with the Roman Catholic, it has no weight whatever with the Protestant from a doctrinal point of view. It is argued that the Jewish crypts and catacombs existing at Rome and elsewhere in Italy, have presented us with a few inscriptions showing that the practice of praying for the dead prevailed both before and subsequent to the Christian Era. That is admitted; but the admission does not prove by any means the doctrinal lawfulness of the practice. It is also argued that the catacombs of Rome, those vast silent cities of the ancient martyrs of the faith, have shown that prayers for the dead were practised by Christians in the centuries after the apostolic period. That is also to be admitted. But the lawfulness of the practice from the Protestant standpoint still remains unproved. Up to the middle of the fourth century, the Christian epigraphy of the catacombs is remark-

able for its general evangelical character, and it is only after that period that the distinctive peculiarities of Romish doctrine began to make their appearance to any extent. The first example of praying for the dead bears date A.D. 258, and occurs on a boy's tomb. It runs, "May you live among the holy ones." The next inscription of a doctrinal character is that of a husband on his wife's tomb, "Refresh thyself among the holy ones." Under date of A.D. 380 an inscription asks the deceased mother to pray for her only child left behind. But against half a dozen inscriptions of this character thousands exist of a purely evangelical type, showing how exceedingly limited in those early Christian times was the practice of praying for the dead. It was still the irresponsible act of the individual, and supplies no evidence whatever of any doctrinal value.

J. M. M.

(To be continued.)

BOOK REVIEWS.

The Principles of Religious Ceremonial. By Rev. Walter Frere, M.A., of the Community of the Resurrection. Oxford Library of Practical Theology, Longmans, Green & Co., London, and New York. Price 5s.

We think the word "Theology must be stretched and modernized to include this book. The author distinguishes thus between rites and ceremonies, "A rite is a form of service, while ceremony is the method of its performance." Agreeably with this the book treats of "ceremony," which the man in the cars calls "ritual," as the external details observed in carrying out what we call Divine services in Church. The opening chapters give us a history of the development of "ceremonies"; the earlier ones of the progress of ritual during the later centuries in England, with sketches suitable to ordinary people to whom the subject is strange. The author goes on to describe the stages of ceremonial, primitive, mediaeval, and later mediaeval. He treats of ceremonial as utilitarian, interpretative and symbolical. A good chapter is on "Authority in Matters of Ceremonial." The rubrics of the Prayer Book—a long and useful discussion upon the history of the interpretation of the ornaments' rubric, and some remarks upon "The Application of Principles," conclude the book. Copious notes are appended giving authorities, etc., and a good index. Several instructive inferences may be drawn from this book—such as the late growth and continual "development" of "ceremonies"; the very great variety of them in different quarters of the Church; the gradual predominance of the Church in Rome over others; the variety of use, and self regulation of various dioceses in England. The author has good and timely remarks on "Imitation" in ritual, and the need of choosing ritual that will be really of use to the average layman. As regards "vestments" the clergy at first, in the early centuries, wore laymen's dress in Divine service, usually white, and of finer texture; gradually, as world fashions changed they were retained in Divine service. The surplice "is a purely mediaeval dress," the primitive dress was "alb and chasuble," etc., so that the surplice is quite modern and "mediaeval," while the alb and chasuble would be the more Protestant use. The Canons of the Council of Laodicea, in the 4th century, regulated the use of the stole. The impression left on the mind of most people after reading this book would be that a grave injury must result if ritual be too elaborate, as the eye would be necessarily fixed upon it, and the persons who were enacting it, to the almost unavoidable exclusion of more solemn thoughts, especially in the Eucharistic service. The words of the Prayer Book "of Ceremonies" may have to be brought under notice again. We think the book we are considering likely to be useful to more than one class of persons to whom the questions it treats of are of interest.

CULTIVATE PATIENCE.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart and may misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose or tenacity of affection; do not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

British and J

It is proposed to res Church, Maidstone, w 1260, and was built Boniface.

The Rev. C. E. Plum in-charge of St. Marga has been appointed P Ninian's Cathedral, Pe

Urgent reparative wo at Gloucester Cathedr estimated, will cost £8,000. Half of this in hand.

Dr. Reginald W. J and Tutor of Universit ford, has been elected iversity College in suc late Rev. Dr. Bright.

A marble medallion rar, which has been nave of Canterbury unveiled by the Ve Spooner on the 22nd was the anniversary of the Dean.

Electric light is in the grand old P Malvoren. The church the monks in the be twelfth century and fifteenth, and conta fifteenth century glas

The Archbishop of nominated the Lord to preach the Spital the Lord Mayor and the Corporation of t don in Christ Ch Street, E.C., on St. 25th inst.)

Christ Church, Ri Diocese of Newar many new gifts re them being a beautif of Mr. E. L. Gardin the officials of the was \$5,500.

At a meeting of t Sustentation Fund, the Bishop of Sodo it was stated that the Manx clergy we

BANK OF T



Invest You In a Bank

The Bank Savings

The amount deposited but the balance will grow your savings regularly.

We add interest every This Bank affords to all C

Capital - Rest -

Head Office,

British and Foreign.

It is proposed to restore St. Peter's Church, Maidstone, which dates from 1260, and was built by Archbishop Boniface.

The Rev. C. E. Plumb, M.A., priest-in-charge of St. Margaret's, Braemar, has been appointed Provost of St. Ninian's Cathedral, Perth.

Urgent reparative works are needed at Gloucester Cathedral, which, it is estimated, will cost a little over £8,000. Half of this sum is already in hand.

Dr. Reginald W. Macan, Fellow and Tutor of University College, Oxford, has been elected master of University College in succession to the late Rev. Dr. Bright.

A marble medallion of Dean Farrar, which has been placed in the nave of Canterbury Cathedral, was unveiled by the Ven. Archdeacon Spooner on the 22nd ult., which date was the anniversary of the death of the Dean.

Electric light is being installed in the grand old Priory Church of Malvoren. The church was built by the monks in the beginning of the twelfth century and rebuilt in the fifteenth, and contains some fine fifteenth century glass.

The Archbishop of Canterbury has nominated the Lord Bishop of Truro to preach the Spital sermon before the Lord Mayor and the members of the Corporation of the city of London in Christ Church, Newgate Street, E.C., on St. Mark's Day (the 25th inst.)

Christ Church, Ridgewood, in the Diocese of Newark, has received many new gifts recently, amongst them being a beautiful organ, the gift of Mr. E. L. Gardiner, who is one of the officials of the church. Its cost was \$5,500.

At a meeting of the Manx Church Sustentation Fund, presided over by the Bishop of Sodor and Man lately it was stated that over one-third of the Manx clergy were living on their

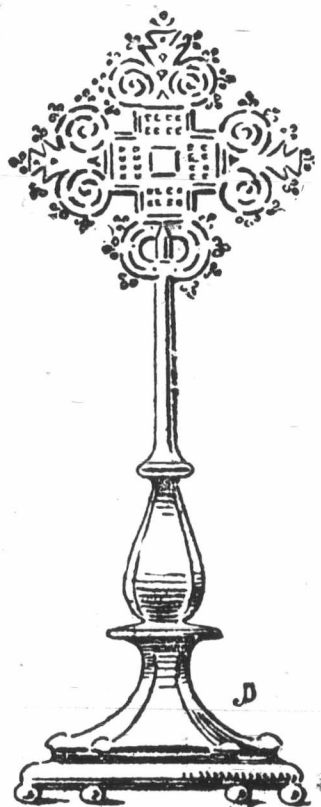
private incomes, while only five Manx livings were worth £200 a year.

Since the Bishop of Newcastle's Church Extension Fund has been started £55,771 has been received.

Considerable progress has been made with the erection of the new chancel in Brighton Parish Church and in fixing the painted glass of the large east window.

As a memorial to the late Canon Moberley, Rural Dean of Lewisham, the committee has already nearly £500 in hand towards erecting a canon's stall in Southwark Cathedral, an altar-rail at St. Bartholomew's Church, Sydenham, and a stained-glass window in St. Matthew's.

"A Teaching Mission" is the description of the Mission conducted by the vicar of St. Aidan's, Carlisle, in his own parish. The venture, lasting from March 3rd, to 11th, has been eminently successful, to judge, at least, by the attendances at the services and the earnest way in which the teaching was received.



This beautiful gold cross, presented to the Dean and Chapter by the Abyssinian envoy on behalf of the Emperor Menelik, has been set up on the altar in King Henry the Seventh's Chapel, Westminster Abbey. It is intended as a votive offering for King Edward's recovery from the sudden illness that led to the postponement of his coronation.

The Bishop of Hereford, who is travelling in Egypt, writes: "The faith of Islam, when compared with Christianity, exhibits, of course, many defects; but there are two characteristics of Mohammedan life which must command the respect of every Western traveller—the habit of prayer and the general abstinence from intoxicating drinks."

With reference to the restoration of Winchester Cathedral the Dean says that further investigation has shown that the danger is even more serious than was then anticipated. The column in the crypt under the Lady Chapel has already been successfully underpinned, and the underpinning of a corner of Langton's Chapel is now in progress amidst considerable difficulty.

The Dean and Chapter of Bristol Cathedral have bought from the corporation the piece of ground on the western side of the steps leading from Trinity Street to Anchor Road, where the ruins of the Bishop's Palace stand. The Ecclesiastical Commissioners have undertaken to pay nearly all the cost of laying out the ground, which will henceforth form part of the cathedral precincts. The ruins will be carefully preserved.

**GERHARD HEINTZMAN
PIANO STORE**

97 Yonge St. - - - Toronto

**Genuine Bargains in
USED PIANOS
AND ORGANS
FOR QUICK BUYERS**

Write or wire your choice at once as the opportunity of securing a guaranteed instrument at these prices will be speedily taken advantage of.

SQUARE PIANOS

- Joseph Rainer**, Guelph, round corners, carved legs, 7½ octaves, rosewood case, good tone, originally \$450.....\$85
- Barmore**, New York, round corners, 7½ octaves, a splendid practice piano, light rosewood case, originally \$450.....\$100
- Haines Bros.**, New York, round corners, carved legs, 7½ octaves, rosewood, a good piano, was \$175.....\$125
- Heintzman & Co.**, round corners, carved legs, 7½ octaves, dark rosewood case, a splendid piano, like new, was \$450.....\$135
- Theo. Marshall**, New York, round corners, carved legs, 7½ octaves, rosewood case, splendid in tone and appearance, was \$500.....\$135
- Decker Bros.**, New York, round corners, carved legs, 7½ octaves rosewood case, a fine tone piano, was \$500.....\$140
- Stevenson & Co.**, round corners, carved legs, 7½ octaves, dark rosewood case, a beautiful piano in case and tone. was \$450.....\$140

ORGANS

- Prince & Co.**, 5 octaves, walnut case, low top, 9 stops.....\$20
- Thomas**, 5 octaves, walnut case, high top, 9 stops.....\$30
- Karn**, 5 octaves, walnut case, high top, 8 stops.....\$30
- Dominion**, 5 octaves, ebony and gold case, low top, 11 stops, suitable for a church.....\$33
- Excelsior**, 5 octaves, walnut case, high top, 10 stops.....\$35
- Bell**, 5 octaves, walnut case, high top, 10 stops.....\$40
- Doherty**, 5 octaves, walnut case, high top, 12 stops.....\$42
- Sherlock Manning**, 6 octaves, 12 stops, piano case, oak, handsome rail top, Manufacturer's price, \$100, has been used for one production of the Oratorio of Sampson.....\$78

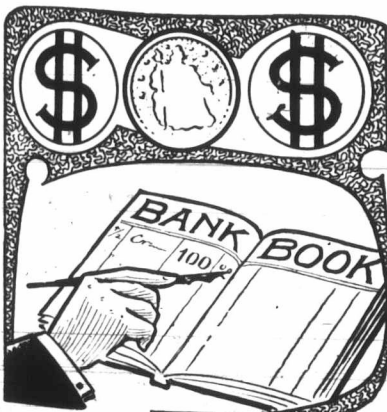
Easy terms of payment can be arranged, or a discount of 10% will be allowed for 30 day settlement.

We will pay return freight if instrument selected is not satisfactory.

All instruments guaranteed in first class condition, and we will allow the full price you pay within two years on the return of the instrument as part payment on any new "Gerhard Heintzman."

GERHARD HEINTZMAN, Limited
97 YONGE STREET, TORONTO

BANK OF TORONTO



Invest Your Dollars
In a Bank Account

AT
The Bank of Toronto
Savings Department

The amount deposited at first may be small, but the balance will grow rapidly if you deposit your savings regularly.

We add interest every six months.
This Bank affords absolute safety to all Depositors

Capital - \$3,500,000
Reserve - 3,900,000

Head Office, Toronto, Canada

it is only of Romish tent. The A.D. 258, live among rinal char-fresh thy-D. 380 an her only rptions of elical type, Christian it was still applies no M. M.

nial. By munity of Prac-Co., Lon-

must be ude this thus be-a form of of its per-ook treat-cars calls in carry-a Church-ry of the er ones of centuries ordinary ge. The of cere-mediaeval, interpreter is on al." The usefult dis-retation of rarks upon nclude the iving auth-ral instruc-his book-

l "develop-eat variety Church; the 1 in Rome self regula-The author nitation" in al that will an. As re-in the early ine service, radually, as retained in urely medi-s "alb and ice is quite he alb and it use. The in the 4th e. The im-people after grave injury, as the eye ind the per-ost unavoid-hts, esp:ia-words of the have to b-ink the book-ful to more he questions

E. y are neither cannot see l you. They and may se-e short, and hat you ask f purpose or so lack these Endure, and t them; then patient with thing on the uly, and im-

Formal Opening by H. R. H. Prince
Arthur of Connaught.

Twelfth Canadian HORSE SHOW

TORONTO ARMORIES,
April 25, 26, 27, 28.

Entries close Wednesday, April 11.
Address the Secretary HENRY
WADE, Parliament Buildings,
Toronto.

Boxes sold by auction Tuesday,
April 17, at 3.30 p. m.—King
Edward Hotel.

Sale of Reserved Seats begins at
Tyrell's Bookstore, 7 King St. E.,
Thursday, April 19.

For particulars write the Manager,
STEWART HOUSTON, Mas-
sey Hall, Toronto.

Reduced Rates on all Railways.

It is now expected that a sum of £30,000 will be required for the restoration of Winchester Cathedral, as there has been a further fall of debris on the floor of the retro-choir. The vaulting over Waynflete's Chapel has been found, on close examination to be seriously defective, and means are being taken to secure the beautiful chantry from damage in the event of any portion falling.

A communicant of the Church of the Heavenly Rest, in the city of New York, recently made a thank-offering in the shape of a sterling silver chalice and paten, to be used in the missionary field of the Rev. J. R. Alten, which is situated in the Diocese of Duluth. The gift is a valuable one, and one much appreciated by the people of the various Missions. Ultimately it is to become the property of Gethsemane Mission, Graceville.

A service of a very unusual character in many dioceses of the Church of England took place in St. Paul's, Kirkdale, on a recent date, when two adult persons, who had not previously been baptized, were at their special request baptized by immersion. The vicar (the Rev. R. G. Bell) had had a bath erected for the special occasion, and the ceremony took place in the presence of a fair congregation. The vicar gave a short address, explaining the attitude of the Church of England towards baptism by immersion.

The Rev. Angus Bethune, vicar of Seaham and chairman of the local police court, has just attained his ninety-fifth year. He conducts two services every Sunday, and was at the police court only a short time ago. He has been a clergyman sixty-five years, and has been at Seaham sixty-one years. He has served under seven Bishops of Durham. A Scotsman and lineal representative of the

Highland clan Munro, his father, grandfather, great-grandfather, and great-great-grandfather were Scottish ministers.

The chancel and the historic east window of St. Margaret's, Westminster, have now been completely restored. The window was taken out in small sections, and re-leaded, cleaned, and varnished. It was made originally by order of the magistrates of Dordrecht, in Holland, and was intended as a present to King Henry VII. for his new chapel in Westminster Abbey. The King died before it was completed, and the window was set up in the chapel of the Abbot of Waltham. It was purchased for St. Margaret's in 1758.

In reply to a letter of thanks for the gift to the new cathedral at Liverpool recently chronicled, Mr. S. J. Waring, Jr. has written to Sir William Forwood: "On behalf of my father, brothers, and myself, I beg to thank you and the committee for your kindly letter of acceptance of the contribution it has been our privilege to offer to the new cathedral. I would like to say that we as a family have much to be grateful for, and that it gives us peculiar pleasure to be afforded such an opportunity of testifying our gratitude and to engage upon a work that will be to us a labour of love."

The Society for the Promotion of the Gospel has done a great deal for Canada since the earliest colonial days, and has undertaken this year to raise \$100,000 for the North-West. The annual missionary May meetings at London, England, will take place May 10th, when an appeal will be made for the above amount. They have secured the Archbishop of Rupert's Land to go over and make known the needs of the West on that occasion. The S.P.G. was founded in 1700 to look after the English settlers in what was then known as "the plantations" in the United States. At one time John Wesley was one of their Missionaries in Georgia.

The "Church News," the official organ of the Diocese of Missouri, in its last issue remarks that "the Lenten noon-day services at the Garrick Theatre have up to the present been a pronounced success, even in advance of last year, and that their effect is more far-reaching than was expected by their promoters. The Bishops of Quincy, Iowa and Nebraska, Rev. Canon Davidson and Father Huntingdon have so far been the speakers. The "News" also refers to papers read before full meetings of the city clergy by two of the above speakers. "The paper by Canon Davidson, of Toronto, on "Co-operation and Fellowship with Ministers of other Communion" occasioned much interest. The paper let in a good deal of light, both for those whose vision is bounded by our own communion and those to whom the line between ourselves and other Christian bodies is very faint. The writer's via media position was traversed by some of the clergy and accepted by more."

—No day is spent right unless part of it is given to prayer and the study of the Bible.

STAMMERERS

The Arnott Method is the only logical method for the cure of Stammering. It treats the Cause, not merely the Habit, and insures natural speech. Pamphlet, particulars and references sent on request. Address

THE ARNOTT INSTITUTE
BERLIN, ONT., CAN.

Nothing so Clean, Pure and Nourishing as

SHREDDED WHEAT

Not touched by chemicals or human hands—simply the whole wheat, cooked, shredded and baked—No yeast, no baking powder, no fats. Delicious for breakfast with milk or cream.

MADE IN CANADA of finest Ontario wheat.

Send for the "Vital Question Cook Book," postpaid.
CANADIAN SHREDDED WHEAT CO., Limited, Niagara Falls, Ont.
Toronto Office, 32 Church Street.

Bates & Dodds,
Undertakers and Embalmers.
931 Queen St. West
Charges Reasonable. Phone Park 81

EASTER MORNING.

Oh, rare as the splendor of lilies,
And sweet as the violet's breath,
Comes the jubilant morning of
Easter,
A triumph of life over death;
For fresh from earth's quickened
bosom,
Full baskets of flowers we bring,
And scatter their satin, soft petals
To carpet a path for our King.

We have groped through the twilight
of sorrow,
Have tasted the Marah of tears;
But, lo! in the gray of the dawning
Breaks the hope of our long, silent
years.
And the loved and the lost we
thought perished,
Who vanished afar in the night,
Will return in the beauty of spring
time
To beam on our rapturous sight.

Sweet Eastertide pledges their com-
ing,
Serene beyond trouble and toil,
As the lily upsprings in its freshness
From the warm, throbbing heart
of the soil;
And after all partings, reunion,
And after all wanderings, home,
Oh, here is the balm for our heart-
ache
As up to our Easter we come!

In the countless green blades of the
meadows,
The sheen of the daffodil's gold,
In the tremulous blue of the moun-
tains,
The opaline mist on the wold,
In the tinkle of brooks through the
pasture,
The river's strong sweep to the
sea,
Are signs of the day that is hastening
In gladness to you and to me.

So dawn in thy splendor of lilies,
Thy fluttering violet breath,
Oh, jubilant morning of Easter,
Thou triumph of life over death!
For fresh from the earth's quickened
bosom
Full baskets of flowers we bring,
And scatter their satin, soft petals
To carpet a path for our King.
—Margaret E. Sangster.

The Home Bank of Canada

8 KING ST. W. 78 CHURCH ST.
522 QUEEN ST. W.

TRANSACTS A GENERAL BANKING BUSINESS
Savings Accounts
a Specialty

Sterling Exchange Bought and Sold
Drafts issued payable at all
leading points in Canada
and the United States

Savings Department of Church St. and
Queen St. Branches open every
SATURDAY EVENING, 7 TO 9 O'CLOCK

JAMES MASON, General Manager

The Toronto General Trusts Corporation

Acts as
**EXECUTOR or
ADMINISTRATOR**

THE Officers of the Corporation
will be pleased to consult at any
time with those who contemplate
availing themselves of a Trust Com-
pany. All communications will be
treated as strictly confidential.

Wills appointing the Corpora-
tion Executor are received FREE
OF CHARGE.

J. W. LANGMUIR,
Managing Director,
59 Yonge St., Toronto.

(Branches at Ottawa and Winnipeg.)

The RELIANCE

LOAN & SAVINGS CO. of Ontario

HEAD OFFICE:
84 KING ST. EAST, TORONTO

DEPOSITS

SUBJECT TO CHEQUE WITHDRAWAL

3 1/2 per cent. interest allowed on deposits
of one dollar and upwards, compound-
ed half-yearly.

DEBENTURES issued for \$100 and
upwards, for terms from 5 to 10 years; in-
terest at 4 per cent. per annum, payable
half yearly.

Moneys for the above may be forwarded
by mail.

HON. JOHN DRYDEN, J. BLACKLOCK,
President. Manager.

In answering any advertisement it
is desirable you should mention
The Canadian Churchman.

Strawberry
BIG CROPS OF BIG ONES

All the
New and the
Best of the old. \$1.50 per 1000 up. Climate, Dunlop
P of Michigan, Glen Mary, etc. 50 kinds. Raspberries,
Currants, etc. Our free list saves you money. Special
offer for early orders. Canadian pedigreed plants for
Canadian Conditions. No duty to pay. Do you
know that 1/2 an acre of easily-grown potatoes, will
make you \$200.00 to \$250.00 per acre. Just try some.
SEED POTATOES also, the \$250.00 Eldorado,
1/2 oz. one produced in one year 361 lbs., a most
wonderful cropper \$1.00 a lb. Get list, also Star,
Norfolk Beauty, Gold Coin, Cobbler, etc.,
25 kinds.

Modern Can. Seed Growers Assn.
MONTREAL, Que. **PLANTS**
Box D 1



Nestlé's IS ECONO

Nestlé's Food
baby by adding
Nestlé's Food
no milk, be-
tains all the
in milk.

Nestlé's Food
from rich, cr
milk—and is 1
substitute for
milk.

THE LEEKING, MIL
MONTI

TWO SPLENDID TIES OF CALIF

Imagine a trip o
from Toronto to C
turn for \$74.90 and
and yet this is wha
are able to offer
friends.

Tickets for the
good going April
with return limit
is on account of n
Council Ancient
Mystic Shriners.

The first trip
National Educat
Meeting at San
appeal to teacher
of Colleges and
tickets will be o
July 7th, and wi
Sept. 15th. Cho
route going or re
stop over privileg
If sufficient m
intention to join
ments for cars, l
arranged.

Full informati
at Grand Trunk
addressing J. D.
Passenger Agen
Station, Toronto.

—You cannot t
fully good and
for they will col

IF YO Rheui

Cut, Lumbago, S
tors fall to cure you,
you free a trial pack
cured me and thous
cases of over 30 years
or deception, but an
test without spending
John A. S
306-308 Broadwa

THE EASTER MESSAGE.

To-day o'er the earth bursts the Eastertide glory,
Dispelling the shadows of death and the grave;
While jubilant voices are telling the story
Of Jesus the Risen, the Mighty to save.

Hail, hail to the Prince who in triumph hath risen;
All hail to the Victor o'er death's dark domain;
He hath opened the gates of the long-dreaded prison,
And smitten asunder each fettering chain.

Go quickly and tell to the lone hearts that languish
In grief for their dead 'neath the dim cypress shade,
This message of Easter, the surcease of anguish:
"The Lord hath arisen! Oh, be not afraid."

—Rev. Thomas O. Crouse.

THE LILY AND THE RESURRECTION.

"Consider the lilies of the field." We must take our Lord's words exactly. He is speaking of the lilies, the bulbous plants which spring into flowers in countless thousands every spring over the downs of Eastern lands. All the winter they are dead, unsightly roots, hidden in the earth. But no sooner does the sun of spring shine upon their graves than they rise in sudden life and beauty, as it pleases God, and every seed takes its own peculiar body. Sown in corruption, they are raised in incorruption; sown in weakness, they are raised in power; sown in dishonour, they are raised in glory; delicate, beautiful in colour, perfuming the air with fragrance, types of immortality, fit for the crowns of angels.

"Consider the lilies of the field, how they grow." For even so is the resurrection of the dead. Yes, not without a Divine Providence—yea, a Divine inspiration—has the blessed Eastertide been fixed by the Church of all ages as the season when the earth shakes off her winter's sleep; when the birds come back and the flowers begin to bloom; when every seed which falls into the ground and dies, and rises again with a new body, is a witness to the resurrection of Christ, and a witness, too, that we shall rise again; that in us, as in it, life shall conquer death; when every bird that comes back to build and sing among us, every flower that blows, is a witness to us of the resurrection of the Lord and of our resurrection. The resurrection of the earth from her winter's sleep commemorates to us, as each blessed Eastertide comes around, the resurrection of our Lord Jesus Christ, and is a witness that some day life shall conquer death, light conquer darkness, righteousness conquer sin, joy conquer grief—when the whole creation, which groaneth and travaileth in pain until now, shall have brought forth the new heaven and the new

A Slow Watch Loses Time
A Fast Watch Steals Time
But an
ELGIN
WATCH
Keeps Time

If your watch is an Elgin you have all the time there is.

Every Elgin Watch is fully guaranteed. All jewelers sell them. "Timekeepers and Timekeepers," an illustrated joint history of the locomotive and the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., Elgin, Ill.

earth, wherein shall be neither sighing nor sorrow, for God shall wipe away all tears from our eyes.—Charles Kingsley.

THE ANGELS AT THE SEPULCHRE.

As we read of the angels at the sepulchre Easter morning we are reminded of the rejoicing of angels at the Lord's birth and of their ministry to Him through all His life. We are reminded also of the nearness of angels to men in the experience of death and resurrection; then angels are immediately present with every one to protect him from harm in his absolute helplessness, and to receive him tenderly as he awakens into a spiritual life.

The word "angels" means "messengers," and in an abstract sense the Lord's angels are not the persons who do His service, but the messages of truth which He sends forth. This thought is beautiful to remember as we read of the angels opening the tomb; this shows the power of the Lord's truth to overcome falsity and denial, and to convince men of His living and eternal presence. Especially is the denial of the Lord's Divine presence with men represented by the sealing of the stone and setting the guard of soldiers; but it was rolled away at the angel's presence. The power and beauty of the Lord's truth are also represented by the brightness of the angel's face and garments.—The Helper.

THE RESURRECTION BODY.

Not a few people constantly perplex themselves about the resurrection body. They do not know how God can gather their bodies up again, the dust of which may have been scattered by the four winds of heaven. We do not need to know how in order to believe the fact. We believe in the resurrection of the body because we believe in God, and believe in His Word.

Dr. George Pentecost, the evangelist, in replying to the charge of folly made against those who believe that God will raise the dead, gave this beautiful illustration: "There is a story told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten

by the acid, and couldn't be found. The question came up, whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out, a shapeless mass, sent it to a silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust."

—Know ye that in the inmost sanctuary of your soul the spirit of the living God is to be found? Know ye not that there is the secret place where the Most High is to be met and worshipped?

Nervous Diseases
No Longer a Fad

"The breakdown of the nervous system is no mere society craze from which it is fashionable to suffer, but is becoming a national calamity, which bids fair to rob our descendants of many of those qualities which have done so much to make this Empire what it is," writes Dr. Guthrie Rankin, an eminent London physician.

The keen competition of life is now felt in all grades of society, and as the result prostration, paralysis and insanity are becoming more and more common as the natural outcome of exhausted nerves.

Sleeplessness, irritability, indigestion, headache and general lack of energy and ambition are among the early symptoms of nervous troubles, and with women the result is not infrequently derangement of the feminine organism.

If a committee of experts were to prescribe for you they would give you just such a formula as that of Dr. Chase's Nerve Food, for this medicine is composed of the most powerful nerve restoratives known to medical science; 50 cents a box, six boxes for \$2.50, at all dealers or Edmanson, Bates & Co., Toronto.



Nestlé's Food
IS ECONOMICAL

Nestlé's Food is ready for baby by adding water.

Nestlé's Food requires no milk, because it contains all the nourishment in milk.

Nestlé's Food is prepared from rich, creamy cow's milk—and is the one safe substitute for mother's milk.

THE LEEHING, MILES CO., LIMITED,
MONTREAL

TWO SPLENDID OPPORTUNITIES OF VISITING CALIFORNIA.

Imagine a trip over the best lines from Toronto to California and return for \$74.90 and \$76.90 first-class, and yet this is what the Grand Trunk are able to offer their patrons and friends.

Tickets for the first trip will be good going April 24th to May 5th with return limit July 31st, low rate is on account of meeting of Imperial Council Ancient Arabic Order of Mystic Shriners.

The first trip is on account National Educational Association Meeting at San Francisco, and will appeal to teachers and their friends of Colleges and Universities, and tickets will be on sale June 24th to July 7th, and with return limit to Sept. 15th. Choice of any direct route going or returning, and certain stop over privileges allowed.

If sufficient number signify their intention to join, special arrangements for cars, hotels, etc., will be arranged.

Full information may be obtained at Grand Trunk ticket offices, or by addressing J. D. McDonald, District Passenger Agent, Room 308 Union Station, Toronto.

—You cannot treasure up too carefully good and beautiful thoughts, for they will colour your whole life

IF YOU HAVE
Rheumatism

Head, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 300-308 Broadway, Milwaukee, Wis.

ank
la
ICH ST.
BUSINESS
nts
and Sold
ada
ch St. and
'CLOCK
anager

neral
ation

OR
orporation
ult at any
template
ust Com-
as will be
tial.

Corpora-
ved FREE
3,
or,
'onto.
/innipeg.

CE
O. of Ontario
CE: TORONTO
TS
WITHDRAWAL
owed on deposits
ards, compound
ed for \$100 and
to 10 years; in-
annum, payable
y be forwarded
J. BLACKLOCK
Manager.

vertisement it
uld mention
aman.

ST. LUKE'S HOSPITAL,
CHICAGO, ILL.

Training School
For Nurses.

This School offers to young women of superior education and refinement a complete and comprehensive course in nursing.

For information address,
DIRECTRESS of the
Training School,
St. Luke's Hospital, Chicago, Ill.

DUNHAM LADIES' COLLEGE,
DUNHAM, - QUE.
Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

**Edgehill, Church School
for Girls**
WINDSOR, NOVA SCOTIA

INCORPORATED 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.

Lady Principal, Miss Gena Smith, (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments). House-keeper, Matron and Nurse.

Extensive buildings with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry.

Preparation for the Universities.
For Calendar apply to **DR. HIND.**

HIGHER EDUCATION FOR GIRLS
The Bishop Strachan School
(Thirty-ninth Year)

Reopens for resident pupils on Monday, January 15th and for day pupils on Tuesday, January 16th, at 9 o'clock.

PRESIDENT the Lord Bishop of Toronto.

Wykeham Hall, College Street, Toronto.

Full Matriculation course also

Elementary work.

For Calendar apply to
MISS ACRES, Lady Principal.

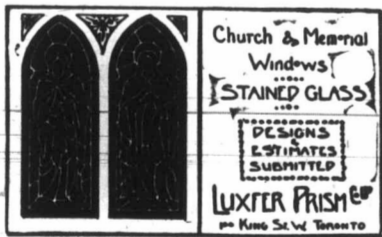
Ridley College, St. Catharines, Ont.

Residential School for Boys.

Lower school for boys under fourteen; completely separate and limited in number.

Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L.,
Principal.



Glen Mawr

651 SPADINA AVENUE, TORONTO

A Residential and Day School
for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental, and moral training.

Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers.

Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.

For Prospectus and full information apply to
MISS VEALS, Lady Principal

The Carleton School for Girls.
171 MacLaren St., Ottawa.

(Formerly Harmon Home and Day School.)

In affiliation with Canadian Conservatory of Music University Matriculation.

MISS CLARIBEL SMITH, Principal.

Schools of The Sisters of The Church

106 Beverley Street, Toronto, Ont.

and 330 Kent Street, Ottawa, Ont.

BOARDING AND DAY SCHOOLS FOR GIRLS

Visitor: The Lord Bishop of Toronto.

TERMS MODERATE. VACANCIES FOR BOARDERS.

School re-opens Tuesday, April 24th, 1906.

ADDRESS—Sister in Charge.

ST. ALBAN'S CATHEDRAL SCHOOL
Howland Avenue, Toronto.

Boys Prepared for Honor Matriculation.

Reopens for BOARDERS and DAY Boys,
January 11th. For Prospectus

Apply, **M. E. MATTHEWS,** Principal.

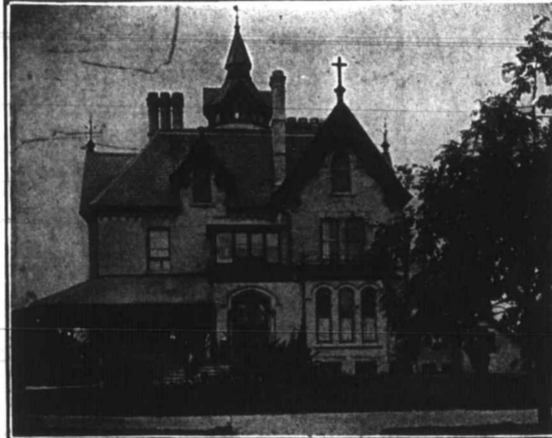
CHURCH DAY SCHOOL

Major Street, Toronto

SISTERS S. JOHN THE DIVINE

KINDERGARTEN and

ELEMENTARY DEPARTMENT



**Bishop
Bethune
College,**
OSHAWA, Ontario

Visitor, the Lord Bishop
of Toronto,

Preparation for the
University.
Young Children also
Received.

For terms and particulars
apply to the **SISTER IN**
CHARGE, or to

**The Sisters of St. John
the Divine**
Major St., Toronto

HVERGAL LADIES' COLLEGE

TORONTO

UPPER AND LOWER
SCHOOLS

GIRLS PREPARED
FOR MATRICULATION

Havergal Diploma and Arts Course.

Gymnasium—Two resident gymnastic specialists from the Boston Normal School.

Large Hockey Rink and Play-grounds.

Contracts have been awarded for the erection of a new Junior School, with swimming bath, domestic science school, kindergarten departments, and all the latest appliances and equipments. To be opened September, 1906.

Twenty-seven resident staff.

For information apply to

MISS KNOX, Principal.

WESTBOURNE School for Girls

340 Bloor Street W., TORONTO, Can.

Re-opens September 11th, 1905.

A Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals,

MISS M. CURLETTE, B.A.
MISS F. E. DALLAS, Mus. Bach.

Memorial Windows

OUR PRODUCTIONS ARE
EXTENSIVELY
ADOPTED.

Robert McCausland, Ltd.,
80 Wellington St. West, - Toronto.

CROWN ART
Stained Glass Co., Limited
**Memorial Windows
and Art Stained Glass**

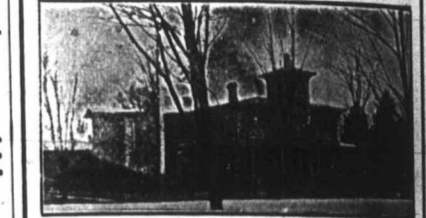
For Churches, Public Buildings, and Dwellings.
GLASS TILING A SPECIALTY.
96-98 Adelaide St. E., Toronto.
Phone Main 5006

When Writing to
Advertisers Please
Mention The Canadian
Churchman.

**JONES
AND WILLIS**

Church Furniture Manufacturers
Metal, Wood, Stone
and Textile Fabrics.
STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.



ST. AGNES' SCHOOL.
A Church School for Girls,
ELMPOOL, BELLEVILLE, ONTARIO.
Patron—The Lord Bishop of Ontario.

Thorough Courses in English, Languages,
Music, Art and Physical Culture.
Conservatory of Music Examinations held
at the School.

Pupils taken from the Kindergartens to Pre-
paration for the Universities.

The success of the School has justified a
large addition to the building, containing six
Class Rooms, Piano Rooms, Gymnasium,
Swimming Bath and Sleeping Apartments.
The building is heated by steam and lighted
by gas and electricity.

The grounds extend over five acres.
For Prospectus and further information
apply to

MISS F. E. CARROLL,
Terms Moderate. Lady Principal.

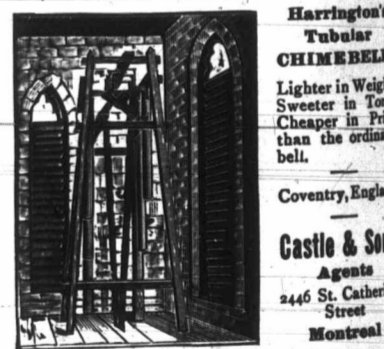
Trinity College School
PORT HOPE, Ont.

Next Term begins
April 23rd.

For Calendar and all particulars apply to
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster

Memorial Windows
Our Specialty.

The N. T. LYON GLASS CO., Ltd.,
141-3 Church St., - TORONTO.



Harrington's
Tubular

CHIME BELLS

Lighter in Weight,
Sweeter in Tone,
Cheaper in Price
than the ordinary
bell.

Coventry, England

Castle & Son

Agents
246 St. Catherine
Street
Montreal

EAGLE and RAIL LECTERNS,
Altar Rails, Crosses, Vases, Desks, etc., Candles-
sticks, Vesper Lights, Memorial Brasses, Chan-
deliers, and Gas-Fixtures, Communion Services,
made or refinished. Electrical Contractors.

CHADWICK BROS.
Show Room, 193 East King St., Hamilton.
Factory, Oak Ave., near Barton St.
Send for Catalogue.



**Church
Brass Work
MEMORIAL
BRASSES
RAILS, VASES**

**PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED**
133 Sparks St. OTTAWA

AN APRIL FO
PAF

Just think! She
in her life!" said
walking home f
three other little
"Who hasn't?"
whose arm was c
Alacia's arms.
"It is Franc
means," answer
arm was clasped
arm.

"I suppose it is
money, and the
had so much mo
our families." It
this—Delia who
in front of the c
mind it at all if
"I say, why c
party?" propos
out-and-out surp
"Oh, let's do
"I will furnish
body says I am
mels, and from
them, I really
what they say."

The

The Pianote
players." It wi
music ever writ
one without mu
is so simple and
with ease. In
volved, it differ
players, and it
or "expression."
Correspon

DON VALLEY BRICK WORKS

HEAD OFFICE:
36 TORONTO STREET,
TORONTO, ONT.

ROBT. DAVIES, JNO. M. BOWMAN,
Proprietor Manager

USE LIGHT SHADE
BUFF BRICKS
FOR LINING YOUR
CHURCHES AND
SUNDAY SCHOOLS

AS CHEAP AS PLASTER AND MUCH
MORE BEAUTIFUL

AN APRIL FOOL SURPRISE PARTY.

Just think! She never had a party in her life!" said Alacia, as she was walking home from school with three other little girls.

"Who hasn't?" asked Beatrice, whose arm was clasped into one of Alacia's arms.

"It is Frances Mead, Alacia means," answered Caroline, whose arm was clasped in Alacia's other arm.

"I suppose it is because parties cost money, and the Meads have never had so much money as the rest of our families." It was Delia who said this—Delia who was walking alone in front of the others, but she didn't mind it at all if she was.

"I say, why can't we give her a party?" proposed Beatrice; "a real out-and-out surprise party."

"Oh, let's do it," cried Caroline. "I will furnish the candy. Everybody says I am great at making caramels, and from the way they eat them, I really believe they mean what they say."

"And I will give the eggs for the cream," said Delia. "We keep hens, you know."

"And I will give the ice," said Caroline.



TORONTO CITY HALL
GILLET & JOHNSTON
CLOCK MANUFACTURERS AND BELL FOUNDERS
CROYDON, ENGLAND

Makers of Clocks and Bells at—
TORONTO: CITY HALL, OTTAWA: HOUSES OF PARLIAMENT, ST. PAUL'S CATHEDRAL, LONDON, ONT.: ST. GEORGE'S CHURCH, MONTREAL: GRAND TRUNK CENTRAL OFFICES, MONTREAL, ETC., ETC.

The Pianauto

The Pianauto is the greatest of all "piano-players." It will play on any piano any piece of music ever written. It can be played by anyone without musical knowledge, and its operation is so simple and light that a child can play it with ease. In the total absence of fatigue involved, it differs immensely from all other piano-players, and it is also vastly superior in capacity or "expression."

Correspondence and inspection invited.

THE
D. W. Karn Co.
LIMITED

Manufacturers of Pianos, Reed
Organs, Pipe Organs and
Piano Players.

WOODSTOCK, - ONT.

"And I the cake," put in Alacia. "But when shall we have the party?"

"Oh, just as soon as we can," replied Beatrice. "Still, I suppose we'd want a week, at least, to get ready for it. Then let's have it in one week from to-night."

"But that is April Fool night," said Delia.

"So much the better, then," said Alacia. "Our surprise party can be her April Fool."

Thus the plans were made during the rest of the walk home, and there were more plans to make on nearly every day of the following week; for all the girls in Frances' class were determined to make this the pleasantest gathering of the year, and that was saying a great deal; for they had had many very pleasant socials of late.

Frances was sitting in the low sitting-room of her humble cottage home, when she heard a loud ring at the old-fashioned glass-door bell.

"It is one of the boys that has left us an April Fool bundle," she said, "and I'm not going to the door."

"I wouldn't if I were you, dearie," said Mrs. Mead, who was sitting by a little stand in the corner, knitting. "The night is too chilly for you to keep running to the door."

"And all for nothing," put in Frances. "I've been fooled three

PILES QUICKLY CURED AT HOME.

Instant Relief, Permanent Cure—
Trial Package Mailed Free to All
in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, and rarely a permanent success.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 2417 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.



Guarantees

The Limited Payment Guaranteed Dividend Policy issued by the

North American Life

is essentially a policy of guarantees. It differs from the ordinary investment plans in that the dividend at the end of the Investment period, and the options as to its disposal, are guaranteed not estimated.

Write for full particulars. It is a matter of great importance to your dependents, and the information will cost you nothing.

Head Office, Toronto, Ont.

J. L. BLAIKIE, - - - President.
L. GOLDMAN, A.I.A., F.C.A.,
Managing Director.
W. B. TAYLOR, B.A., LL.B., Sec.

times with that bell, and I won't be fooled again."

The bell sounded again, and yet again, and again. Still Frances paid no attention to it. Then the "front door" opened, and through the little entry into the little room tripped the party, all laughing and shouting, "April Fool!" "April Fool!"

And Frances was "fooled," you may be sure.

But what about the party? Oh, that was just like all parties, only a little more merry, and there seemed to be no end to the good-natured tricks that were played, simply because it was All Fools' Day.—Alice May Douglas, in Young Churchman.

—It is well to be prepared for trials. By studying the Scriptures, by becoming acquainted with Christ, by learning to follow the leadings of the Holy Spirit, one may be prepared for the days of trial which, sooner or later, come to all. Blessed is he who is ready when the testing time is at hand.

—Of silver and gold we may have none, yet as distributors of God's bounty in smiles, in words of cheer and loving deeds, we may lay up treasures—precious and exhaustless treasures in the world to come. He is wealthy who is rich in faith.



EASTER-WEAR FOR LADY FAIR



Everything in stock as charming as one could wish it—everything as fashionable as the fashion-makers' ideal of what it ought to be—and we've gone to a point in exclusiveness in design, style and effect that makes us marvel at how we've reached so high a round in so short a while.

We invite you specially to see our Easter displays of lovely Millinery—Stylish Suits and Costumes—Modish Coats and Cloaks—the daintiest of Waists—fashionable Skirts and other things of a high order—but fairly priced.

Fairweather's

84-86 Yonge Street
Toronto, Ont.

INCORPORATED 1833

BRITISH AMERICA ASSURANCE CO.

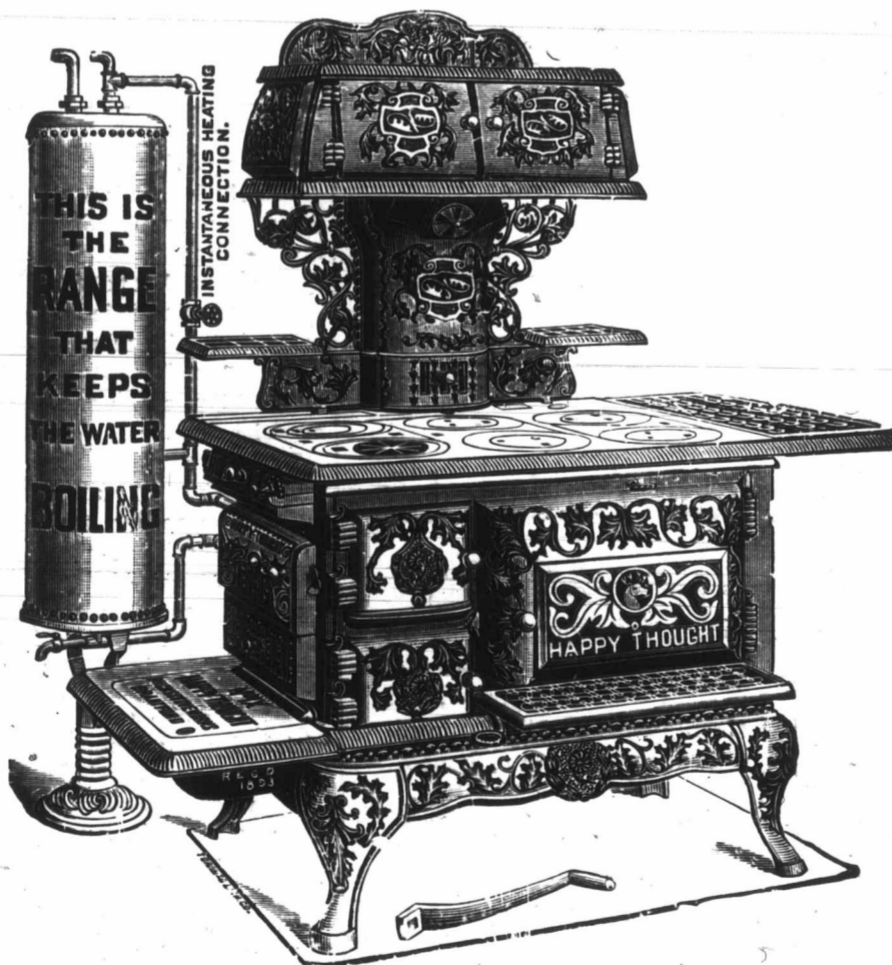
FIRE AND MARINE

HEAD OFFICE:
BRITISH AMERICA BUILDINGS,
COR. FRONT & SCOTT STREETS,
TORONTO

Cash Capital, - - \$ 850,000.00
Total Assets, over - 2,119,347.89
Losses Paid Since organization over 27,383,068.64

BOARD OF DIRECTORS

HON. GEO. A. COX	J. J. KENNY, Esq.
HON. ROBERT JAFFRAY	HON. S. C. WOOD, Esq.
JOHN HOSKIN, K.C., LL.D.	
AUGUSTUS MEYERS, Esq.	THOS. LONG, Esq.
SIR H. M. PELLATT	E. W. COX, Esq.
HON. GEO. A. COX, PRESIDENT	
J. J. KENNY, VICE-PRESIDENT	
P. H. SIMS, SECRETARY	



Happy Thought Range

DOES THE MOST WORK WITH THE LEAST FUEL.

Its **TRANSPARENT OVEN DOOR** (patented) enables you to watch the progress of cooking without opening door, thus insuring even temperature.

Its **CORRUGATED OVEN** gives one-third more heat radiating surface.

IN THE MORNING just turn on the dampers—you don't need to put coal on, or dump the ashes until after breakfast.

MADE BY

The **WM. BUCK STOVE CO., Limited**
BRANTFORD MONTREAL TORONTO WINNIPEG

R. BIGLEY

TORONTO AGENT

96 and 98 Queen Street East

Can

Vol. 32.

THE PERFECT



BERKINSHAW
348 Yonge Street
Samples and self-measure

MILLI IN COB

We will shortly offer for a limited number of Foulton's a Company recently incorporated, this is your opportunity to invest in Russell Sage's advice—stocks are cheap. Act for particulars without delay.
THE S. S. NEBBIT
BROKERS,
Confederation Life

Anthems and

We will gladly send you "The Anthem of Whitsontide" such well known English writers as ROLAND SMAR, EDWARD TURNER, CALVIN STRIPPER. A postal card addressed to you by return mail.
Ashdown's Music
143 Yonge Street

THE GENERAL SEMINARY, C.N.

The next Academic Wednesday, 8th. Special Students and Course for Graduates Seminars.—The session and other particulars. The Very Rev. W. L. R.

The **CANADA COLIC** Remedy for Canadian people. Breaks up a cold in 24 hours. Absolutely harmless. To take. Canada's emblem. Genuine package. 25 cents. Trade supplied by the Daville, Ont.

St. Augustin

Regulate \$1.50 per Gallon (contains) \$4.50 per dozen. Direct importer. Telephone Main 68.
J. C. MOOR, 43

